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J. M. Hautsock

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EXPLANATORY

John B. Magruder's Book 1791

NOTES

John B. Magruder
UPON THE

NEW TESTAMENT.

By JOHN WESLEY, M. A.
Late Fellow of *Lincoln-College*, OXFORD.

VOLUME THE FIRST.

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THE FIRST AMERICAN EDITION.

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NOTES

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THE FIRST AMERICAN

THE NEW ZEALAND

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P R E F A C E.

1. **F**OR many Yeats I have had a Desire of setting down and laying together, what has occurred to my Mind, either in Reading, Thinking, or Conversation, which might assist serious Persons, who have not the Advantage of Learning, in understanding the New Testament. But I have been continually deterred from attempting any Thing of this Kind, by a deep Sense of my own Inability: Of my Want not only of Learning for such a Work, but much more of Experience and Wisdom. This has often occasioned my laying aside the Thought. And when by much Importunity I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please God) I might finish my Work and my Life together.

2. But having lately had a loud Call from God, to arise and go hence, I am convinced that, if I attempt any Thing of this Kind at all, I must not delay any longer. My Day is far spent, and (even in a natural Way) the Shadows of the Evening come on apace. And I am the rather induced to do what little I can in this Way, because I can do nothing else: Being prevented by my present Weakness, from either Travelling or Preaching. But, blessed be God, I can still read, and write, and think. O that it may be to his Glory!

3. It will be easily discerned, even from what I have said already, and much more from the Notes themselves, that they were not principally designed for Men of Learning; who are provided with many other Helps: And much less for Men of long and deep Experience in the Ways and Word of God. I desire to sit at their Feet, and to learn of them. But I write chiefly for plain, unlettered Men, who understand only their Mother-Tongue; and yet reverence and love
the

the Word of God, and have a Desire to save their Souls.

4. In order to assist these in such a Measure as I am able, I design first to set down the Text itself, for the most Part, in the common *English* Translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not say it is incapable of being brought in several Places nearer to the Original. Neither will I affirm, That the *Greek* Copies from which this Translation was made, are always the most correct. And therefore I shall take the Liberty, as Occasion may require, to make here and there a small Alteration.

5. I am very sensible this will be liable to Objections: Nay, to Objections of quite opposite Kinds. Some will probably think, the Text is altered too much; and others, that it is altered too little. To the former I would observe, That I have never knowingly, so much as in one Place, altered it, for Altering's Sake: But there, and there only, where, First, The Sense was made better, stronger, clearer, or more consistent with the Context: Secondly, Where the Sense being equally good, the Phrase was better or nearer the Original. To the latter, who think the Alterations too few, and that the Translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable End would it have answered, to multiply such trivial Alterations, as add neither Clearness nor Strength to the Text? This I could not prevail upon myself to do: So much the less, because there is, to my Apprehension, I know not what, peculiarly solemn and venerable in the Old Language of our Translation. And suppose this to be a mistaken Apprehension, and an Instance of human Infirmary; yet is it not an excusable Infirmary, to be unwilling to part with what we have been long accustomed to, and to love the very Words, by which God has often conveyed Strength or Comfort to our Souls?

6. I have endeavoured to make the Notes as short as possible, that the Comment may not obscure or swallow up the Text: And as plain as possible, in Pursuance of my main Design, To assist the unlearned Read-

er: For this Reason I have studiously avoided, not only all curious and critical Enquiries, and all Use of the learned Languages, but all such Methods of Reasoning and Modes of Expression, as People in common Life are unacquainted with: For the same Reason, as I rather endeavour to obviate than to propose and answer Objections, so I purposely decline going deep into many Difficulties, lest I should leave the ordinary Reader behind me.

7. I once designed to write down, barely what occurred to my own Mind, consulting none but the inspired Writers, But no sooner was I acquainted with that great Light of the Christian World (lately gone to his Reward) *Bengelius*, than I entirely changed my Design, being thoroughly convinced, it might be of more Service to the Cause of Religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many Volumes upon it. Many of his excellent Notes I have therefore translated. Many more I have abridged; omitting that Part which was purely critical, and giving the Substance of the rest. Those various Readings likewise which he has shewed to have a vast Majority of ancient Copies and Translations on their Side, I have without Scruple incorporated with the Text: Which after his Manner I have divided all along (tho' not omitting the common Division into Chapters and Verses, which is of Use on various Accounts) according to the Matter it contains, making a larger or smaller Pause, just as the Sense requires. And even this is such an Help in many Places, as one who has not tried it can scarcely conceive.

8. I am likewise indebted for some useful Observations, to Dr. *Haylin's Theological Lectures*: And for many more to Dr. *Guyse*, and to the *Family Expositor* of the late pious and learned Dr. *Doddridge*. It was a Doubt with me for some Time, whether I should not subjoin to every Note I received from them, the Name of the Author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the Words of the Author. But upon farther Consideration, I resolved to name none, that nothing might divert the Mind of the Reader from keeping

close to the Point in View, and receiving what was spoke, only according to its own intrinsic Value.

9. I cannot flatter myself so far (to use the Words of one of the above-named Writers) as to imagine that I have fallen into no Mistakes, in a Work of so great Difficulty. But my own Conscience acquits me of having designedly misrepresented any single Passage of Scripture, or of having written one Line, with a Purpose of inflaming the Hearts of Christians against each other. God forbid that I should make the Words of the most gentle and benevolent JESUS, a Vehicle to convey such Poison. Would to GOD that all the Party Names, and unscriptural Phrases and Forms, which have divided the Christian World, were forgot: And that we might all agree to sit down together, as humble, loving Disciples, at the Feet of our common Master, to hear his Word, to imbibe his Spirit, and to transcribe his Life in our own!

10. Concerning the Scriptures in general, it may be observed, the Word of the Living God, which directed the first Patriarchs also, was, in the Time of *Moses*, committed to Writing. To this were added, in several succeeding Generations, the inspired Writings of the other Prophets. Afterwards, what the Son of GOD preached, and the HOLY GHOST spake by the Apostles, the Apostles and Evangelists wrote. This is what we now stile the *Holy Scripture*: This is that *Word of GOD which remaineth for ever*: Of which, tho' *Heaven and Earth pass away, one jot or Tittle shall not pass away*. The Scripture therefore of the *Old and New Testament*, is a most solid and precious System of Divine Truth. Every Part thereof is worthy of GOD; and all together are one entire Body, wherein is no Defect, no Excess. It is the Fountain of heavenly Wisdom, which they who are able to taste, prefer to all Writings of Men, however wise, or learned, or holy.

11. An exact Knowledge of the Truth was accompanied in the inspired Writers with an exactly regular Series of Arguments, a precise Expression of their Meaning, and a genuine Vigour of suitable Affections. The Chain of Argument in each Book is briefly exhibited in
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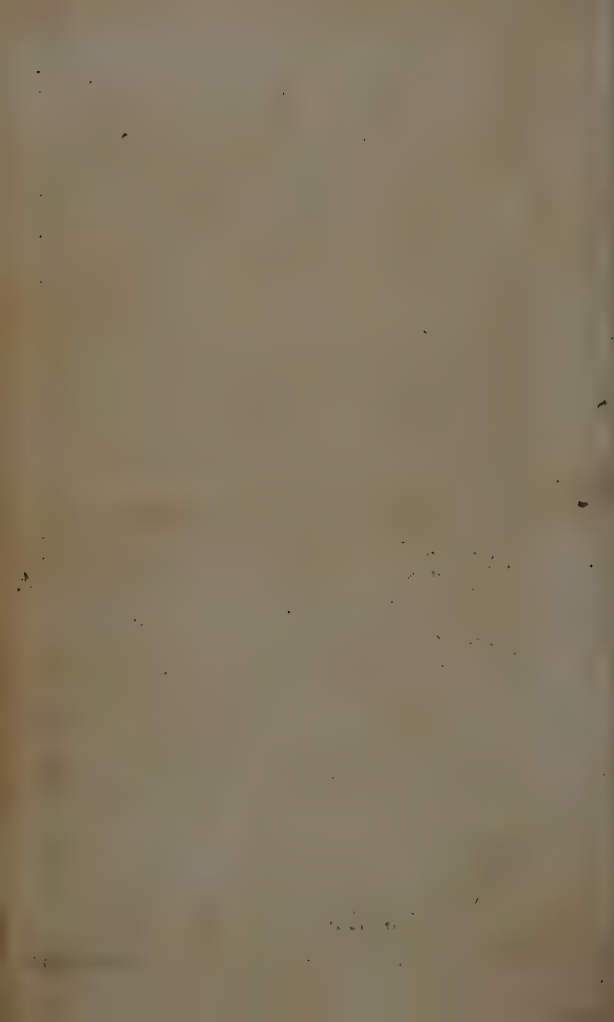
the Table prefixt to it, which contains also the Sum thereof, and may be of more Use, than prefixing the Argument to each Chapter; the Division of the *New Testament* into Chapters, having been made in the dark Ages, and very incorrectly; often separating Things that are closely joined, and joining those that are entirely distinct from each other.

12. In the Language of the Sacred Writings, we may observe the utmost Depth, together with the utmost Ease. All the Elegancies of human Compositions sink into nothing before it: God speaks not as Man, but as God. His Thoughts are very deep; and thence his Words are of inexhaustible Virtue. And the Language of his Messengers also is exact in the highest Degree: For the Words which were given them, accurately answered the Impression made upon their Minds: and hence *Luther* says, "Divinity is nothing but a Grammar of the Language of the Holy Ghost." To understand this thoroughly, we should observe the *Emphasis* which lies on every Word; the holy *Affections* express'd thereby, and the *Temper* shewn by every Writer. But how little are these, the latter especially, regarded? Tho' they are wonderfully diffused thro' the whole *New Testament*, and are in Truth a continued Commendation of Him, who acts, or speaks, or writes.

13. The *New Testament* is, all those Sacred Writings in which the *New Testament* or Covenant is described. The former Part of this contains the Writings of the Evangelists and Apostles: The latter, the Revelation of JESUS CHRIST. In the former is, first, the History of JESUS CHRIST, from his Coming in the Flesh, to his Ascension into Heaven; then, the Institution and History of the Christian Church, from the Time of his Ascension. The Revelation delivers what is to be, with regard to CHRIST, the Church, and the Universe, till the Consummation of all Things.

BRISTOL HOT-WELLS,

January 4, 1754.



NOTES

ON THE

Gospel according to St. MATTHEW.

THE Gospel (that is, Good Tidings) means a Book containing the Good Tidings of our Salvation by Jesus Christ.

St. *Mark* in his Gospel presupposes that of St. *Matthew*, and supplies what is omitted therein. St. *Luke* supplies what is omitted by both the former: St. *John* what is omitted by all the three.

St. *Matthew* particularly points out the fulfilling of the Prophecies for the Conviction of the Jews. St. *Mark* wrote a short Compendium, and yet added many remarkable Circumstances omitted by St. *Matthew*, particularly with regard to the Apostles, immediately after they were called. St. *Luke* treated principally of the Office of Christ, and mostly in an historical Manner. St. *John* refuted those who denied his Godhead: Each chusing to treat more largely on those Things, which most suited the Time when, and the Persons to whom he wrote.

The Gospel according to St. *Matthew* contains,

- I. The Birth of Christ, and what presently followed it:
 - a. His Genealogy, C. i. 1—17
 - b. His Birth, 18—25
 - c. The Coming of the wise Men, C. ii. 1—12
 - d. His Flight into Egypt and Return, 13—23
- II. The Introduction:
 - a. John the Baptist, C. iii. 1—12
 - b. The Baptism of Christ, 13—17
 - c. His Temptation and Victory, C. iv. 1—11
- III. The Actions and Words by which Jesus proved He was the Christ:
 - a. At Capernaum, 12—16

Where we may observe,

 1. His Preaching, 17
 2. Calling Andrew, and Peter, James, and John, 18—22
 3. Preaching and Healing, with a great Concourse of People, 23—25
 4. Sermon on the Mount, C. v. vi. vii.
 5. Healing the Leper, viii. 1—4
 6. the Centurion's Servant, 5—13
 7. Peter's Mother-in-law, 14—15
 8. many that were sick, 16—17
 - b. In his Journey (wherein he admonished two that offered to follow Him) over the Sea:

Here, we may observe,

 1. His Dominion over the Winds and Seas, 18—27

2. The Devils passing from the Men into the Swine, 28—34
 - c. At Capernaum again. Here, C. ix.
 1. He cures the Paralytic, 1—8
 2. Calls Matthew, and defends his conversing with Publicans and Sinners, 9—13
 3. Answers concerning Fasting, 14—17
 4. Raises Jairus' Daughter (after curing the Issue of Blood) 18—26
 5. Gives Sight to two blind Men, 27—31
 6. Dispossesses the Demoniac, 32—34
 7. Goes thro' the Cities, and directs to pray for Labourers, 35—38
 8. Sends and instructs Labourers, and preaches Himself, C. x. i. xi. i. 2—6
 9. Answers the Message of John, 7—30
 10. Commends John, reproves the unbelieving Cities, invites the Weary, C. xii. 1—8
 11. Defends the Disciples' plucking the Corn, 9—13
 12. Heals the withered Hand, 14—21
 13. Retires from the Pharisees lying in wait, 22—37
 14. Cures the Demoniac, while the People wonder, and the Pharisees blaspheming are refuted, 38—45
 15. Reproves them that require a Sign, 46—50
 16. Declares who are his Relations, and 1—52
 17. Teaches by Parables, C. xiii. 53—58
 - d. At Nazareth:
 - e. In other Places.
 1. Herod having killed John, doubts concerning Jesus. Jesus retiring. is sought for by the People, C. xiv. 1—13
 2. He heals the Sick, and feeds five thousand, 14—21
 3. His Voyage and Miracles in the Land of Gennefaret, 22—36
 4. Unwashed Hands, C. xv. 1—20
 5. The Woman of Canaan, 21—28
 6. Many Sick healed, 29—31
 7. Four thousand fed, 32—38
 8. Those who require a Sign reproved, C. xv. 39. xvi. 1—4
 9. The Leaven of the Pharisees, 5—12
- IV. Predictions of his Death and Resurrection:
- a. The First Prediction.
 1. Preparation for it by a Confirmation that He is the Christ, 13—20
 2. The Prediction itself, and Reproof of Peter, 21—28
 - b. The Second Prediction.
 1. The Transfiguration, and Silence enjoined, C. xvii. 1—13
 2. The Lunatic healed, 14—21
 3. The Prediction itself, 22—23
 4. The Tribute paid, 24—27
 5. Who is greatest in Christ's Kingdom, C. xviii. 1—20
 6. The Duty of forgiving our Brother, 21—35
 - c. The Third Prediction.
 1. Jesus departs out of Galilee, C. xix. 1—2

2. Of Divorce, and Celibacy,	9—12
3. His Tenderneſs to little Children,	13—15
4. The rich Man drawing back, and hence of the Salvation of the Rich, of the Reward of following Chriſt, of the laſt and the firſt,	16—22 23—26 27—30 C. xx. 1—16
5. The Prediction itſelf,	17—19
6. The Requeſt of James and John; Humility en- joined,	20—28
7. The two blind Men cured,	29—34
V. Tranſactions at Jeruſalem before his Paſſion :	
a. Sunday,	
His royal Entry into Jeruſalem,	C. xxi. 1—11
His purging the Temple,	12—17
b. Monday,	
The barren Fig-tree,	18—22
c. Tuesday, Tranſactions, In the Temple :	
1. The chief Priests and Elders confuted, By a Queſtion concerning John's Baptiſm,	23—27
By the Parables, of the two Sons, of the Vineyard :	28—32 33—44
2. Seek to lay Hands on Him,	45—46
3. The Parable of the Marriage-feaſt	C. xxii. 1—14
4. He is queſtioned, concerning paying Tribute, the Reſurrection, the great Commandment,	15—22 23—33 34—40
5. Chriſt's Queſtion concerning David's Lord, Caution, concerning the Scribes and Pharifees,	41—46 C. xxiii. 1—12
Severe Reproof of them, and of Jeruſalem,	13—36 37—39
Out of the Temple :	
1. His Diſcourſe of the Deſtruction of Jeruſalem, and the End of the World,	C. xxiv. 1—51
2. The ten Virgins; the Talents; the laſt Judgment,	C. xxv. 1—46
VI. His Paſſion and Reſurrection,	
A. His Paſſion, Death, and Burial,	C. xxvi. 1—2
a. Wedneſday,	
His Prediction,	C. xxvi. 1—2
The Conſultation of the chief Priests and Elders, Judas bargains to betray Him,	3—5 6—16
b. Thursday,	
1. In the Day-time, The Paſſover prepared,	17—19
2. In the Evening, The Traitor diſcovered, The Lord's Supper,	20—25 26—29 30—32

NOTES on St. MATTHEW.

3. In the Night,

1. Jesus foretels the Cowardice of the Apostles, 33—35
2. Is in an Agony, 36—46
3. Is apprehended, reproves Peter and the Multitude; is forsaken of all, 47—56
4. Is led to Caiaphas, falsely accused, owns Himself the Son of God, is condemned, derided, 57—68
5. Peter denies Him and weeps, 69—75

4. Friday,

A. The Height of his Passion :

In the Morning,

1. Jesus is delivered to Pilate, C. xxvii. 1—2
2. The Death of Judas, 3—10
3. Jesus' Kingdom and Silence, 11—14
4. Pilate, tho' warned by his Wife, condemns Him, 15—26
5. He is mocked and led forth, 27—32

The Third Hour,

The Vinegar and Gall; the Crucifixion; his Garments divided; the Inscription on the Cross; the two Robbers; Blasphemies;

33—44

From the Sixth to the Ninth Hour,

The Darknefs, his last Agony

45—49

2. His Death,

50

The Veil rent, and a great Earthquake,

51—53

The Centurion wonders; the Women behold,

54—56

3. His Burial,

57—61

5. Saturday,

The Sepulchre secured :

62—66

B. His Resurrection,

1. Testified to the Women by an Angel, C. xxviii. 1—8
- By our Lord Himself, 9—10
2. Denied by his Adversaries, 11—15
3. Proved to his Apostles, 16—20

St. MATTHEW.

I. **T**HE * book of the generation of Jesus Christ, the Son of David, the Son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Ja-

V. 1. *The book of the Generation of Jesus Christ*—That is, strictly speaking, the Account of his Birth and Genealogy. This Title therefore properly relates to the Verses that immediately follow : But as it sometimes signifies the History of a Person, in that Sense it may belong to the whole Book. If there were any Difficulties in this Genealogy,

Luke iii. 31.

- 3 cob begat Judah and his Brethren; And Judah begat Pharez and Zarah of Thamar, and Pharez
 4 begat Esrom, and Esrom begat Aram; And Aram begat Aminadab, and Aminadab begat Naasson,
 5 and Naasson begat Salmon; And Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth,
 6 and Obed begat Jesse; And Jesse begat David the king.
 7 And David the king begat Solomon, of the *wife* of Uriah; And Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Afa;
 8 And Afa begat Jehoshaphat, and Jehoshaphat begat
 9 Jehoram, and Jehoram begat Uzziah; And Uzziah begat Jotham, and Jotham begat Ahaz, and
 10 Ahaz begat Hezekiah; and Hezekiah begat Manasseh, and Manasseh begat Amon, and Amon be-

nealogy, or that given by St. *Luke*, which could not easily be removed, they would rather affect the *Jewish* Tables, than the Credit of the *Evangelists*: For they act only as Historians, setting down these Genealogies, as they stood in those public and allowed Records. Therefore they were to take them as they found them. Nor was it needful they should correct the Mistakes, if there were any. For these Accounts sufficiently answer the End for which they are recited. They unquestionably prove the grand Point in View, That *Jesus* was of the Family from which the promised Seed was to come. And they had more weight with the *Jews* for this Purpose, than if Alterations had been made by Inspiration itself. For such Alterations would have occasioned endless Disputes between them and the Disciples of our LORD. *The son of David, the son of Abraham*—He is so called, because to these He was more peculiarly promised; and of these it was often foretold the *Messiah* should spring.

V. 3. *Of Thamar*—St. *Matthew* adds the Names of those Women also, that were remarkable in the Sacred History.

V. 4. *Naasson*—Who was Prince of the Tribe of *Judah*, when the *Israelites* entered into *Canaan*.

V. 5. *Obed begat Jesse*—The Providence of God was peculiarly shewn in this, That *Salmon*, *Boaz*, and *Obed*, must each of them have been near 100 Years old, at the Birth of his Son here recorded.

V. 6. *David the King*—Particularly mentioned under this Character, because his Throne is given to the *Messiah*.

V. 8. *Jehoram begat Uzziah*—*Jehoabaz*, *Josab*, and *Amaziah* coming between. So that he begat him mediately, as *Christ* is mediately the Son of *David* and of *Abraham*. So the Progeny of *Hezekiah*, after many Generations, are called *The sons that should issue from him, which he should beget*, *Isaiah xxxix. 7.*

11 gat Josiah; And Josiah begat Jeconiah and his
 12 brethren, about the time they were carried away
 to Babylon. And after they were brought to Ba-
 13 bylon, Jeconiah begat Salathiel, and Salathiel be-
 gat Zerubbabel; And Zerubbabel begat Abiud,
 and Abiud begat Eliakim, and Eliakim begat A-
 14 zor; And Azor begat Zadok, and Zadok begat
 15 Achim, and Achim begat Eliud; And Eliud begat
 Eleazar, and Eleazar begat Matthan, and Matthan
 16 begat Jacob; And Jacob begat Joseph, the husband
 of Mary, of whom was born Jesus, who is called
 Christ.

17 So all the generations from Abraham to David
 are fourteen generations: and from David to the

V. 11. *Josiah begat Jeconiah*—Immediately, *Jeboiakim* coming be-
 tween. *And his Brethren*—That is, his Uncles. The Jews term all
 Kinsmen Brethren. *About the time they were carried away*—Which
 was a little after the Birth of *Jeconiah*.

V. 16. *The husband of Mary*—Jesus was generally believed to be
 the Son of *Joseph*. It was needful for all who believed this, to know
 that *Joseph* was sprung from *David*. Otherwise they would not allow
Jesus to be the *Christ*. *Jesus, who is called Christ*—The Name *Jesus*
 respects chiefly the Promise of Blessing made to *Abraham*: The Name
Christ, the Promise of the *Messiah's* Kingdom, which was made to
David.

It may be farther observed, That the Word *Christ* in *Greek*, and
Messiah in *Hebrew* signify Anointed, and imply the prophetic,
 priestly, and royal Characters, which were to meet in the *Messiah*.
 Among the *Jews*, Anointing was the Ceremony whereby Prophets,
 Priests, and Kings, were initiated into those Offices. And if we look
 into ourselves, we shall find a Want of *Christ* in all these Respects.
 We are by Nature at a Distance from God, alienated from Him, and
 incapable of a free Access to Him. Hence we want a Mediator, an
 Intercessor, in a Word, a *Christ*, in his priestly Office. This regards
 our State with Respect to God. And with Respect to ourselves,
 we find a total Darkness, Blindness, Ignorance of God, and the
 Things of God. Now here we want *Christ* in his prophetic Office,
 to enlighten our Minds and teach us the whole Will of God. We
 find also within us a strange Misrule of Appetites and Passions. For
 these we want *Christ* in his royal Character, to reign in our Hearts,
 and subdue all Things to Himself.

V. 17. *So all the generations*—Observe, in order to compleat the
 three Fourteens, *David* ends the first Fourteen, and begins the second
 (which reaches to the Captivity) and *Jesus* ends the third Fourteen.

When we survey such a Series of Generations, it is a natural and
 obvious Reflection, how like the leaves of a tree one passeth away, and
 another cometh! Yet the earth still abideth. And with it the Goodness
 of

carrying away to Babylon *are* fourteen generations, and from the carrying away to Babylon to Christ *are* fourteen generations.

- 18 Now the birth of Christ was on this wise: His mother Mary, being espoused to Joseph, before they came together she was found with child by
 19 the Holy Ghost. Then Joseph her husband, being a just man, and yet not willing to make her a public example, purposed to put her away privately.
 20 But while he was thinking on these things, behold an angel of the Lord appeared to him in a dream, saying, Joseph, *thou* son of David, fear not to take to thee Mary thy wife; for that which is begotten
 21 in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus;
 22 for he shall save his people from their sins. (Now all this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, saying,
 23 * Behold the virgin shall be with child, and bring forth a Son, and they shall call his name Emma-

of the LORD, which runs on from Generation to Generation, the common Hope of Parents and Children.

Of those who formerly lived upon Earth, and perhaps made the most conspicuous Figure, how many are there whose Names *are* perished with them? How many, of whom only the Names *are* remaining? Thus are we likewise passing away! And thus shall we shortly be forgotten! Happy are we, if, while we are forgotten by Men, we are remembered by God! If our Names, lost on Earth, are at length found written in the Book of Life!

V. 19. *A just Man*—A strict Observer of the Law: therefore not thinking it right to keep her.

V. 21. *Jesus*.—That is, a Saviour. It is the same Name with *Josbua* (who was a Type of Him) which properly signifies, *The Lord, Salvation*. His people—*Israel*. And all the *Israel* of God.

V. 23. *They shall call his name Emmanuel*—To be called, only means, according to the Hebrew Manner of speaking, That the Person spoken of shall really and effectually be what he is called, and actually fulfil that Title. Thus, *Unto us a child is born—and his name shall be called Wonderful, Counsellor, the mighty God, the Prince of peace*—that is, He shall be all these, tho' not so much nominally, as really, and in effect. And thus was he called *Emmanuel*; which was no common Name of *Christ*, but points out his Nature and Office: As He is God incarnate, and dwells by his Spirit, in the Hearts of his People.

It is observable, the Words in *Isaiab* are, *Thou* (namely his Mother) *shalt call*; but here, *They*—that is, all his People, *shall call*—
 * *Isaiab* vii. 14.

shall

nuel, which is, being interpreted, God with us.)

- 24 Then Joseph, being raised from sleep, did as the angel of the Lord had commanded him, and took
25 unto him his wife: But he knew her not, till she had * brought forth her Son, the first-born. And and he called his name Jesus.

- II. Now after Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold wise men
2 came from the East to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the East, and are come to do him homage.
3 When Herod the king had heard *these things*, he was

shall acknowledge him to be Emmanuel, God with us. *Which being interpreted*—This is a clear Proof, that St. Matthew wrote his Gospel in Greek, and not in Hebrew.

V. 25. *He knew her not, till after she had brought forth*—It cannot be inferred from hence, that he knew her afterward: No more than it can be inferred from that Expression (2 Sam. vi. 23.) *Michal had no Child till the day of her Death*, that she had Children afterward. Nor do the Words that follow, *the first-born Son*, alter the Case. For there are Abundance of Places, wherein the Term *first-born* is used, tho' there were no subsequent Children.

V. 1. *Bethlehem of Judea*—There was another *Bethlehem* in the Tribe of *Zebulun*. *In the days of Herod*—Commonly called *Herod the great*, born at *Ascalon*. The Sceptre was now on the Point of departing from *Judah*. Among his Sons were *Archelaus*, mentioned ver. 22. *Herod Antipas* mentioned ch. xiv. and *Philip*, mentioned *Luke* iii. *Herod Arrippa*, mentioned *Acts* xii. was his Grandson. *Wise men*—The first Fruits of the *Gentiles*: Probably they were *Gentile Philosophers*, who, thro' the divine Assistance, had improved their Knowledge of Nature, as a Means of leading to the Knowledge of the One, true God. Nor is it unreasonable to suppose, that God had favoured them with some extraordinary Revelations of himself, as He did *Melchisedec*, *Job*, and several others, who were not of the Family of *Abraham*; to which he never intended absolutely to confine his Favours. The Title given them in the Original, was anciently given to all Philosophers, or Men of Learning; those particularly who were curious in examining the Works of Nature, and observing the Motions of the heavenly Bodies.

From the East—So *Arabia* is frequently called in Scripture. It lay to the East of *Judea*, and was famous for Gold, Frankincense, and Myrrh. *We have seen his star*—Undoubtedly they had before heard *Balaam's* Prophecy. And probably when they saw this unusual Star, it was revealed to them that this Prophecy was fulfilled. *In the East*—That is, while we were in the East.

V. 2. *To do him homage*—To pay him that Honour, by bowing to the Earth before him, which the Eastern Nations used to pay to their Monarchs.

* *Luke* ii. 7.

V. 4. *The*

4 troubled, and all Jerusalem with him. And having
 assembled all the chief priests and scribes of the
 people, he inquired of them, Where the Christ
 5 was to be born? And they said to him, in Bethle-
 hem of Judea; for thus it is written by the pro-
 6 phet, * And thou, Bethlehem in the land of Judah,
 art in no wise the least among the princes of Judah;
 for out of thee shall come forth a Governor, who
 7 shall rule my people Israel. Then Herod, having
 privately called the wise men, inquired of them
 with great exactness, at what time the star ap-
 8 peared: And sending them to Bethlehem, he said,
 Go, inquire exactly concerning the young child,
 and if ye find him, bring me word again, that I
 9 also may come and do him homage. And having
 heard the king, they departed; and lo the star
 which they had seen in the East, moved on before
 them, till it came and stood over where the young
 10 child was. And seeing the star, they rejoiced with
 11 exceeding great joy. And being come into the

V. 4. *The chief Priests*—That is, not only the High-priest and his Deputy, with those who formerly had borne that Office; but also the chief Man in each of those twenty-four Courses, into which the Body of Priests were divided, 1 Chron. xxiv. 10. *The scribes* were those whose peculiar Business it was, to explain the Scriptures to the People. They were the public Preachers, or Expounders of the Law of Moses: Whence the chief of them were called *Doctors of the Law*.

V. 6. *Thou art in no wise the least among the princes of Judah*—That is, among the Cities belonging to the princes or Heads of Thousands in Judah. When this and several other Quotations from the Old Testament are compared with the Original, it plainly appears, the Apostle did not always think it necessary, exactly to transcribe the Passages they cited, but contented themselves with giving the general Sense, tho' with some Diversity of Language. The Words of Micah which we render, *Tho' thou be little*, may be rendered, *Art thou little?* And then the Difference which seems to be here between the Prophet and the Evangelist vanishes away.

V. 8. *And if ye find him, bring me word*—Probably, Herod did not believe He was born: Otherwise would not so suspicious a Prince have tried to make sure Work at once?

V. 10. *Seeing the star*—standing over where the Child was.

V. 11. *They presented to him gifts*—It was customary to offer some Present, to any eminent Person whom they visited. And so it is, as Travellers observe, in the Eastern Countries to this Day. Gold, frankincense, and myrrh—Probably these were the best Things their Country afforded; and the Presents ordinarily made to great Persons.

house, they saw the young child, with Mary his mother; and falling down, they did him homage. And opening their treasures, they presented to him
 12 gifts, gold, frankincense, and myrrh. And having been warned of God in a dream, not to return to Herod, they retired into their own country another way.

13 And when they had retired, behold an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his Mother, and flee into Egypt, and continue there till I shall tell thee; for Herod will seek the young child to
 14 destroy him. And he arose, and took the young child and his mother by night, and retired into
 15 Egypt, And continued there till the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, * Out of E-
 16 gypt have I called my son. Then Herod, seeing he was deluded by the wise men, was exceeding wroth, and sending forth, slew all the male children that were in Bethlehem, and in all the confines thereof, from two years old and under; according to the time which he had exactly inquired of the
 17 wise men. Then was fulfilled that which was

This was a most seasonable providential Assistance, for a long and expensive Journey into *Egypt*, a Country where they were entirely Strangers, and were to stay for a considerable Time.

V. 15. *That it might be fulfilled*—that is, whereby was fulfilled. The original Word frequently signifies, not the Design of an Action, but barely the Consequence or Event of it. *Which was spoken of the Lord by the Prophet*—on another Occasion: *Out of Egypt have I called my Son*—which was now fulfilled as it were anew; *Christ* being in a far higher Sense the Son of God, than *Israel*, of whom the Words were originally spoken.

V. 16. *Then Herod, seeing that he was deluded by the wise men*—So did his Pride teach him to regard this Action, as if it were intended to expose him to the Derision of his Subjects. *Sending forth*—A Party of Soldiers: *In all the confines thereof*—In all the neighbouring Places, of which *Rama* was one.

V. 17. *Then was fulfilled*—A Passage of Scripture, whether prophetic, historical or poetical, is in the Language of the New Testament fulfilled, when an Event happens to which it may with great Propriety be accommodated.

- 18 spoken by Jeremiah the prophet, saying, * In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because
 19 they are not. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead who sought the young
 20 child's life. And he arose and took the young child and his mother, and came into the land of
 21 Israel. But having heard, Archelaus reigneth over Judea, in the room of his father Herod, he was afraid to go thither, and being warned of God in a dream, he turned aside into the region of Galilee.
 22 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

III. † In those days cometh John the Baptist, preach-

V. 18. *Rachel weeping for her children*—The *Benjamites*, who inhabited *Rama*, sprung from her. She was buried near this Place; and is here beautifully represented, risen, as it were out of her Grave, and bewailing her lost Children. *Because they are not*—that is, are dead. The Preservation of *Jesus* from this Destruction, may be considered as a Figure of God's Care over his Children in their greatest Danger. God does not often, as He easily could, cut off their Persecutors at a Stroke: But He provides a Hiding-place for his People, and by Methods not less effectual, tho' less pompous, preserves them from being swept away, even when the Enemy comes in like a Flood.

V. 22. *He was afraid to go thither*—into *Judea*; and so turned aside into the region of *Galilee*—a Part of the Land of *Israel* not under the Jurisdiction of *Archelaus*.

V. 23. *He came and dwelt in Nazareth*—(where he had dwelt before he went to *Bethlehem*) a Place contemptible to a Proverb. So that hereby was fulfilled what had been spoken in effect, by several of the Prophets (tho' by none of them in express Words) *He shall be called a Nazarene*—that is, He shall be despised and rejected, shall be a Mark of public Contempt and Reproach.

V. 1. *In those days*—that is, while *Jesus* dwelt there. *In the wilderness of Judea*—This was a Wilderness properly so called, a wild, barren, desolate Place, as was that also where our LORD was tempted. But generally speaking, a Wilderness in the New Testament, means only a Common, or less cultivated Place, in Opposition to Pasture and Arable Land.

V. 2. *The*

* Jer. xxxi. 15. † Mark i. 1. Luke iii. 1.

- 2 ing in the wilderness of Judea, And saying, Repent ye; for the kingdom of heaven is at hand.
 3 For this is he that was spoken of by the prophet Isaiah, saying, * The Voice of one crying aloud in the wilderness, Prepare ye the way of the Lord,
 4 make his paths straight. And this John had his raiment of camels' hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
 5 Then went out to him Jerusalem and all Judea,
 6 and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.

V. 2. *The kingdom of heaven*, and the kingdom of God, are but two Phrases for the same Thing. They mean, not barely a future happy State in Heaven, but a State to be enjoyed on Earth: The proper Disposition for the Glory of Heaven, rather than the Possession of it. *Is at hand*—As if he had said, God is about to erect that Kingdom, spoken of by *Daniel* (c. ii. 44. and vii. 13, 14.) the Kingdom of the God of Heaven. It properly signifies here, The Gospel Dispensation, in which Subjects were to be gathered to God by his Son, and a Society to be formed, which was to subsist first on Earth, and afterwards with God in Glory. In some Places of Scripture, the Phrase more particularly denotes the State of it on Earth: In others, it signifies only the State of Glory: But it generally includes both. The *Jews* understood it of a temporal Kingdom, the Seat of which they supposed would be *Jerusalem*; and the expected Sovereign of this Kingdom, they learned from *Daniel* to call *the Son of Man*.

Both *John* the Baptist and *Christ*, took up that Phrase, *the Kingdom of Heaven*, as they found it, and gradually taught the *Jews* (tho' greatly unwilling to learn) to understand it right. The very Demand of Repentance, as previous to it, shewed it was a spiritual Kingdom, and that no wicked Man, how politic, brave, or learned soever, could possibly be a Subject of it.

V. 3. *the way of the Lord*—Of *Christ*. *Make his paths straight*—By removing every thing which might prove an Hindrance to his gracious Appearance.

V. 4. *John had his raiment of camels' hair*—Coarse and rough, suiting his Character and Doctrine. *A leathern girdle*—Like *Elijah*, in whose Spirit and Power he came. *His food was locusts and wild honey*—Locusts are ranked among clean Meats, *Lev. xi. 22*. But these were not always to be had. So in Default of those, he fed on wild Honey.

V. 6. *Confessing their sins*—Of their own Accord; freely and openly. Such prodigious Numbers could hardly be baptized by immersing their whole Bodies under Water: Nor can we think they were provided with Change of Raiment for it, which was scarce practicable for such vast Multitudes. And yet they could not be immersed naked with Modesty, nor in their wearing Apparel with Safety. It seems therefore, that they stood in Ranks on the Edge of the River, and
 * *Iſa. xl. 3.* that

7 But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Ye brood of vipers, who hath shewed you to flee from the
 8 wrath to come? Bring forth therefore fruit worthy
 9 of repentance: And say not confidently within yourselves, We have Abraham to our Father; for I say unto you, God is able of these stones to raise
 10 up children to Abraham. But the ax also already

that John passing along before them, cast Water on their Heads or Faces, by which Means he might baptize many Thousands in a Day. And this Way most naturally signified *Christ's* baptizing them with the Holy Ghost and with Fire, which John spoke of, as prefigured by his baptizing with Water, and which was eminently fulfilled, when the Holy Ghost sat upon the Disciples in the Appearance of Tongues, or Flames of Fire.

V. 7. *The Pharisees* were a very ancient Sect among the *Jews*. They took their Name from an *Hebrew* Word, which signifies to separate, because they separated themselves from all other Men. They were outwardly strict Observers of the Law, fasted often, made long Prayers, rigorously kept the Sabbath, and paid all Tithe, even of Mint, Anise, and Cummin. Hence they were in high Esteem among the People. But inwardly, they were full of Pride and Hypocrisy.

The Sadducees were another Sect among the *Jews*, only not so considerable as the *Pharisees*. They denied the Existence of Angels, and the Immortality of the Soul, and by Consequence the Resurrection of the Dead. *Ye brood of vipers*—In like Manner, the crafty *Herod* is stiled a Fox, and Persons of insidious, ravenous, profane, or sensual Dispositions, are named respectively by Him who saw their Hearts, *Serpents, dogs, wolves, and swine*. Terms, which are not the random Language of Passion, but a judicious Designation of the Persons meant by them. For it was fitting such Men should be marked out, either for a Caution to others, or a Warning to themselves.

V. 8. *Repentance* is of two Sorts; that which is termed *legal*, and that which is stiled *evangelical* Repentance. The former (which is the same that is spoken of here) is, A thorough Conviction of Sin. The latter is, A Change of Heart (and consequently of Life) from all Sin to all Holiness.

V. 9. *And say not confidently*—The Word in the Original, vulgarly rendered, *Think not*, seems here, and in many Places, not to diminish, but rather add to the Force of the Word with which it is joined. *We have Abraham to our Father*—It is almost incredible, how great the Presumption of the *Jews* was, on this their Relation to *Abraham*. One of their famous Sayings was, "*Abraham sits near the Gates of Hell, and suffers no Israelite to go down into it*" *I say unto you*—This Preface always denotes the Importance of what follows. *Of these stones*—Probably pointing to those which lay before them.

V. 10. *But the ax also already lieth*—That is, There is no Room for such idle Pretences. Speedy Execution is determined against all that

lieth at the root of the trees; therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I; whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with Fire: Whose fan *is* in his hand, and he will thoroughly cleanse his floor, and gather the wheat into the garner, but will burn up the chaff with unquenchable fire.

13 * Then cometh Jesus from Galilee to Jordan un-
 14 to John, to be baptized by him. But John forbade him, saying, I have need to be baptized of thee,
 15 and comest thou to me? And Jesus answering said to him, Suffer *it* now; for thus it becometh us to fulfil all righteousness. Then he suffered him.
 16 And Jesus being baptized, went up straightway from the water, and lo the heavens were opened to him, and he saw the Spirit of God descending like

that do not repent. The Comparison seems to be taken from a Woodman that has laid down his Ax, to put off his Coat, and then immediately goes to work to cut down the Tree. This refers to *the wrath to come* in the 7th Verse. *Is hewn down*—Instantly, without farther Delay.

V. 11. *He shall baptize you with the Holy Ghost and with fire*—He shall fill you with the Holy Ghost, inflaming your Hearts with that Fire of Love, which many Waters cannot quench. And this was done, even with a visible Appearance as of Fire, on the Day of Pentecost.

V. 12. *W/ose fan*—That is, the Word of the Gospel. *His floor*—That is, his Church, which is now covered with a Mixture of Wheat and Chaff. *He will gather the wheat into the garner*—Will lay up those who are truly good, in Heaven.

V. 15. *It becometh us to fulfil all righteousness*—It becometh every Messenger of God, to observe all his righteous Ordinances. But the particular Meaning of our LORD seems to be, *That it becometh us to do (me to receive Baptism, and you to administer it) in order to fulfil, that is, that I may fully perform every Part of the righteous Law of God, and the Commission He hath given me.*

V. 16. *And Jesus being baptized*—Let our LORD's submitting to Baptism, teach us an holy Exactness, in the Observance of those Institutions, which owe the r Obligation merely to a Divine Command. Surely thus it becometh all his Followers to fulfil all Righteousness.

Jesus had no Sin to wash away. And yet He was baptized. And God owned his Ordinance, so as to make it the Season of pouring forth the Holy Spirit upon Him. And where can we expect this sacred Effusion, but in an humble Attendance on Divine Appoint-

* Mark i. 9. Luke iii. 21.

ments?

17 a dove, and coming upon him. And lo a voice out of the heavens, saying, This is my beloved Son, in whom I delight.

IV. Then * was Jesus led up by the Spirit into the
2 wilderness to be tempted by the devil. And having
fasted forty days and forty nights, he was after-
3 wards hungry. And the tempter coming to him,
said, If thou be the Son of God, command that
4 these stones be made bread. But he answering said,
It is written, † Man shall not live by bread alone,
but by every word that proceedeth out of the mouth
5 God. Then the devil taketh him with him into
the holy city, and setteth him on the battlement

ments? *Lo the heavens were opened, and he saw the spirit of God—* St. Luke adds, *in a bodily form*—Probably in a glorious Appearance of Fire, perhaps in the Shape of a Dove, descending with a hovering Motion, till it rested upon him. This was a visible Token of those secret Operations of the Blessed Spirit, by which he was anointed in a peculiar Manner; and abundantly fitted for his public Work.

V. 17. *And lo a voice*—We have here a glorious Manifestation of the ever blessed Trinity: The Father speaking from Heaven, the Son spoken to, the Holy Ghost descending upon Him. *In whom I delight*—What an Encomium is this! How poor to this are all other Kinds of Praise! To be the Pleasure, the Delight of God, this is Praise indeed: This is true Glory: This is the highest, the brightest Light, that Virtue can appear in.

V. 1. *Then*—After this glorious Evidence of his Father's Love, He was completely armed for the Combat. Thus after the clearest Light and the strongest Consolation, let us expect the sharpest Temptations. *By the spirit*—Probably thro' a strong inward Impulse.

V. 2. *Having fasted*—Whereby doubtless He received more abundant spiritual Strength from God. *Forty days and forty nights*—As did Moses, the Giver of the Law, and Elijah, the great Restorer of it. *He was afterwards hungry*—And so prepared for the first Temptation.

V. 3. *Coming to him*—In a visible Form; probably in a human Shape, as one that desired to inquire farther into the Evidences of his being the Messiah.

V. 4. *It is written*—Thus Christ answered, and thus we may answer all the Suggestions of the Devil. *By every word that proceedeth out of the mouth of God*—That is, by whatever God commands to sustain him. Therefore it is not needful I should work a Miracle to procure Bread, without any Intimation of my Father's Will.

V. 5. *The holy city*—So Jerusalem was commonly called, being the Place God had peculiarly chosen for Himself. *On the battlement of the temple*—Probably over the King's Gallery, which was of such a prodigious Height, that no one could look down from the Top of it, without making himself giddy.

* Mark i. 12. Luke iv. 1. † Deut. viii. 3.

6 of the temple, And saith to him, If thou be the Son of God, cast thyself down; for it is written, * He shall charge his Angels concerning thee, and in their hands they shall bear thee up, lest at any
7 time thou dash thy foot against a stone. Jesus said to him, it is written again, † Thou shalt not tempt the Lord thy God. Again the devil taketh him with him to an exceeding high mountain, and sheweth him all the kingdoms of the world and the
9 glory of them, And saith to him, All these things will I give thee, if thou wilt fall down and worship me. Then Jesus saith to him, Get thee hence, Satan; for it is written, ‡ Thou shalt worship the Lord thy God, and him only shalt thou serve.
11 Then the devil leaveth him, and behold angels came and waited upon him.

12 || But when he heard, that John was cast into
13 prison, he retired into Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which is on the sea coast, in the borders of Zebulon and
14 Naphthali: That it might be fulfilled which was
15 spoken by Isaiah the prophet, saying, § The land

V. 6. *In their hands*—That is, with great Care.

V. 7. *Thou shalt not tempt the Lord thy God*—By requiring farther Evidence, of what he hath already made sufficiently plain.

V. 8. *Sheweth him all the kingdoms of the world*—In a Kind of visionary Representation.

V. 9. *If thou wilt fall down and worship me*—Here Satan clearly shews who he was. Accordingly Christ answering this Suggestion, calls him by his own Name, which he had not done before.

V. 10. *Get thee hence, Satan*—Not, *get thee behind me*, that is, into thy proper Place; as He said on a quite different Occasion to Peter, speaking what was not expedient.

V. 11. *Angels came and waited upon him*—Both to supply him with Food, and to congratulate his Victory.

V. 12. *He retired into Galilee*—This Journey was not immediately after his Temptation. He first went from Judea into Galilee, *J. bn i. 43. ch. ii. 1.* Then into Judea again, and celebrated the Passover at Jerusalem, *John ii. 13.* He baptized in Judea while John was baptizing at Enon, *John iii. 22, 23.* All this Time John was at Liberty, ver. 24. But the Pharisees being offended, ch. iv. ver. 1. and John put in Prison, He then took this Journey into Galilee.

V. 13. *Leaving Nazareth*—Namely, when they had wholly rejected his Word, and even attempted to kill him, *Luke iv. 29.*

V. 15. *Galilee of the Gentiles*—That Part of Galilee which lay beyond Jordan was so called, because it was in great Measure inhabited by Gentiles, that is, Heathens.

* Ps. xci. 11 12.

† Deut. vi. 16. ‡ Deut. vi. 13. || Mark i. 14. § Isaiah lx. 1, 2.

of Zebulon and the land of Naphthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles.

16 The people who walked in darkness saw a great light, and to them who sat in the region of the shadow of death, light is sprung up.

17 From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand.

18 † And walking by the sea of Galilee, he saw two Brethren, Simon called Peter and Andrew his brother, casting a net into the sea, for they were

19 fishers. And he saith to them, Come after me, and

20 I will make you fishers of men. And straightway

21 leaving the nets they followed him. And going

on from thence, he saw two other brethren, James the son of Zebedee and John his brother, in the vessel with Zebedee their father mending their

22 nets; and he called them. And leaving the vessel and their father, they immediately followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all

24 manner of malady among the people. And his fame went thro' all Syria; and they brought to him all sick people, that were held with divers

V. 16. Here is a beautiful Gradation, first, they walked, then they sat in darkness and lastly, in the region of the shadow of death.

V. 17. From that time Jesus began to preach—He had preached before both to Jews and Samaritans, John iv. 41. 45. But from this Time began his solemn, stated Preaching. Repent for the kingdom of heaven is at hand.—Although it is the peculiar Business of Christ, to establish the Kingdom of Heaven in the Hearts of Men, yet it is observable, He begins his Preaching in the same Words with John the Baptist: Because the Repentance which John taught, still was, and ever will be the necessary Preparation for that inward Kingdom. But that Phrase is not only used with regard to Individuals, in whom it is to be established, but also with regard to the Christian Church, the whole Body of Believers. In the former Sense it is opposed to Repentance; in the latter, to the Mosaic Dispensation.

V. 23. The gospel of the kingdom.—The Gospel, that is, the joyful Message, is the proper Name of our Religion: As will be amply verified in all who earnestly and perseveringly embrace it.

V. 24. Through all Syria—The whole Province of which the Jewish Country was only a small Part. And demoniacs—Men possessed with Devils; and lunatics, and paralytics—Men ill of the Palsy, whose Cases were, of all others, most deplorable and most helpless.

diseases and tormenting pains; and demoniacs, and lunatics, and paralytics; and he healed them.

25 And there followed him, great multitudes from Galilee, and Decapolis, and Jerufalem, and Judea, and *from beyond Jordan*.

V. And seeing the Multitudes, he went up into the Mountain; and when he was sat down his Disciples came to him. And he opened his mouth and taught them, saying, * *Happy are the poor in*

V. 25. *Decapolis*—A Tract of Land on the East-side of the Sea of *Galilee*, in which were ten Cities near each other.

V. 1. *And seeing the multitudes*—At some Distance, as they were coming to him from every Quarter. *He went up into the mountain*—Which was near: Where there was room for them all. *His Disciples*—Not only his twelve Disciples, but all who desired to learn of Him.

V. 2. *And he opened his mouth*—A Phrase which always denotes a fet and solemn Discourse; and *taught them*—To bless Men, to make Men happy, was the great Business, for which our LORD came into the World. And accordingly He here pronounces eight Blessings together, annexing them to so many Steps in Christianity. Knowing that Happiness is our common Aim, and that an innate instinct continually urges us to the Pursuit of it, he in the kindest Manner applies to that Instinct, and directs it to its proper Object.

Tho' all Men desire, yet few attain Happiness, because they seek it where it is not to be found. Our LORD therefore begins his Divine Institution, which is the compleat Art of Happiness, by laying down before all that have Ears to hear, the true and only true Method of acquiring it.

Observe the benevolent Condescension of our LORD. He seems, as it were, to lay aside his supreme Authority as our Legislator, that He may the better act the Part of our Friend and Saviour. Instead of using the lofty Stile, in positive Commands, He in a more gentle and engaging Way, insinuates his Will and our Duty, by pronouncing those happy who comply with it.

V. 3. *Happy are the poor*—In the following Discourse there is, 1. A sweet Invitation to true Holiness and Happiness, ver. 3—12 : 2. A Persuasive to impart it to others, ver. 13—16 : 3. A Description of true, Christian Holiness, ver. 17---ch. vii. 12 : (in which it is easy to observe, the latter Part exactly answers the former :) 4. The Conclusion : Giving a sure Mark of the true Way, Warning against false Prophets, Exhorting to follow after Holiness. *The poor in spirit*---They who are unfeignedly penitent, they who are truly convinced of Sin; who see and feel the State they are in by Nature, being deeply sensible of their Sinfulness, Guiltiness, Helplessness. *For theirs is the kingdom of heaven*---The present, inward Kingdom : Righteousness, and Peace, and Joy in the Holy Ghost, as well as the eternal Kingdom, if they endure to the End.

* *Luke vi. 20.*

V. 4. *They*

4 spirit; for theirs is the kingdom of heaven. Happy
 5 *are* they that mourn; for they shall be comfort-
 6 ed. Happy *are* the meek; for they shall inherit
 7 the earth. Happy *are* they that hunger and thirst
 8 after righteousness; for they shall be satisfied.
 9 Happy *are* the merciful; for they shall obtain
 10 mercy. Happy *are* the pure in heart; for they shall
 see God. Happy *are* the peace-makers; for they
 shall be called the children of God. Happy *are*
 they who *are* persecuted for righteousness sake; for

V. 4. *They that mourn*---Either for their own Sins, or for other Men's, and are steadily and habitually serious. *They shall be comforted*---More solidly and deeply even in this World, and eternally, in Heaven.

V. 5. *Happy are the meek*---They that hold all their Passions and Affections evenly balanced. *They shall inherit the earth*---They shall have all Things really necessary for Life and Godliness. They shall enjoy whatever Portion God hath given them here, and shall hereafter possess the New Earth, wherein dwelleth Righteousness.

V. 6. *They that hunger and thirst after righteousness*---After the Holiness here described. *They shall be satisfied* with it.

V. 7. *The merciful*---The tender-hearted: They who love all Men as themselves: *They shall obtain mercy*---Whatever Mercy therefore we desire from God, the same let us shew to our Brethren. He will repay us a thousand fold, the Love we bear to any for his Sake.

V. 8. *The pure in heart*---The Sanctified: They who love God with all their Hearts. *They shall see God*---In all Things here; hereafter in Glory.

V. 9. *The peace-makers*---They that out of Love to God and Man do all possible good to all Men. *Peace* in the Scripture Sense implies all Blessings, temporal and eternal. *They shall be called the children of God*-- Shall be acknowledged such by God and Men. One would imagine a Person of this amiable Temper and Behaviour would be the Darling of Mankind. But our Lord well knew it would not be so, as long as Satan was the Prince of this World. He therefore warns them before of the Treatment all were to expect, who were determined thus to tread in his Steps, by immediately subjoining, *Happy are they who are persecuted for righteousness sake*.

'Thro' this whole Discourse, we cannot but observe, the most exact Method which can possibly be conceived. Every Paragraph, every Sentence is closely connected both with that which precedes and that which follows it. And is not this the Pattern for every Christian Preacher? If any then are able to follow it, without any Premeditation, well: If not, let them not dare to preach without it. No Rhapsody, no Incoherency, whether the Things spoken be true or false, comes of the Spirit of *Christ*.

V. 10. *For righteousness sake*---That is, because they have, or follow after the Righteousness here described. He that is truly a *righteous* Man, he that *mourns*, and he that is *pure in heart*, yea, all that will

- 11 theirs is the kingdom of heaven. Happy are ye when men shall revile and persecute you, and say all manner of evil against you falsely for my sake.
- 12 Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets who were before you.
- 13 || Ye are the salt of the earth: but if the salt have lost its flavour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast
- 14 out and to be trodden under foot of men. Ye are
- 15 the light of the World. A City that is situated on a mountain cannot be hid. § Neither do they light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in
- 16 the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.
- 17 Think not that I am come to destroy the law or the prophets: I am not come to destroy but to
- 18 fulfil. † For I verily say unto you, Till heaven

live godly in Christ Jesus, shall suffer persecution, 2 Tim. iii. 12. The World will always say, Away with such Fellows from the Earth. They are made to reprove our thoughts. They are grievous to us even to behold. Their lives are not like other men's; their ways are of another fashion, Wisd. ii. 14, 15.

V. 11. *Revile*—When present: *Say all evil*—When you are absent.

V. 12. *Your reward*—Even over and above the Happiness that naturally and directly results from Holiness.

V. 13. *Ye*—Not the Apostles, not Ministers only; but all ye who are thus holy, *are the salt of the earth*—Are to season others.

V. 14. *Ye are the light of the world*—If ye are thus holy, you can no more be hid than the Sun in the Firmament: No more than *a city or a mountain*—Probably pointing to that on the Brow of the opposite Hill.

V. 15. Nay, the very Design of God in giving you this Light, was that it might shine.

V. 16. *That they may see—and glorify*—That is, That seeing your good Works, they may be moved to love and serve God likewise.

V. 17. *Think not*—Do not imagine, fear, hope, *that I am come*—Like your Teachers, *to destroy the law or the prophets. I am not come to destroy*—The Moral Law, *but to fulfil*—To establish, illustrate, and explain its highest Meaning, both by my Life and Doctrine.

V. 18. *Till all things shall be fulfilled*—Which it either requires or foretels. For the Law has its Effect, when the Rewards are given, || *Mark ix. 50. Luke xiii. 34. § Mark iv. 21. Luke viii. 16. xi. 33. † Luke xvi. 17. xxi. 33.*

- and earth pass away, one jot or one tittle shall in no wise pass from the law till all things be effected.
- 19 Whosoever therefore shall break one of the least of these commandments, and teach men so, shall be the least in the kingdom of heaven; but whosoever shall do and teach *them*, he shall be great in the
- 20 kingdom of heaven. For I say unto you, That unless your righteousness shall exceed *the righteousness* of the scribes and pharisees, ye shall in no wise
- 21 enter into the kingdom of heaven. Ye have heard, that it was said to them of old, † Thou shalt do no murder, and whosoever shall do murder,
- 22 shall be liable to the judgment. But I say unto you, That whosoever is angry with his brother, shall be liable to the judgment; and whosoever shall say to his brother, Raca, shall be liable to the council; but whosoever shall say, Thou fool,

and the Punishments annexed to it inflicted, as well as when its Precepts are obeyed.

V. 19. *One of the least*—So accounted by Men: *And shall teach*—Either by Word or Example; *shall be the least*—That is, shall have no Part therein.

V. 20 *The righteousness of the scribes and pharisees*—Described in the Sequel of this Discourse.

V. 21. *Ye have heard*—From the Scribes, reciting the Law; *Thou shalt do no murder*—And they interpreted this, as all the other Commandments, barely of the outward Act. *The judgment*—The Jews had in every City a Court of twenty-three Men, who could sentence a Criminal to be strangled. But the Sanhedrim only (the great Council which sat at *Jerusalem*, consisting of seventy-two Men) could sentence to the more terrible Death of Stoning. That was called *the Judgment*, This *the Council*.

V. 22. *But I say unto you*—Which of the Prophets ever spoke thus! Their Language is, Thus saith the Lord. Who hath Authority to use this Language, but the one Lawgiver, who is able to save and to destroy? *Whoever is angry with his brother*—Some Copies add. *Without a cause*: But this is utterly foreign to the whole Scope and Tenor of our Lord's Discourse. If he had only forbidden the being *angry without a Cause*, there was no manner of need of that solemn Declaration, *I say unto you*; for the Scribes and Pharisees themselves said as much as this. Even they caught it, Men ought not to be angry *without a Cause*. So that this *Righteousness* does not exceed theirs. But *Christ* teaches, That we ought not *for any cause* to be so angry, as to call any Man *Raca*, or *Fool*. We ought not for any Cause to be angry at the *Person* of the Sinner, but at his *Sin* only. Happy World! Were this plain and necessary Distinction thoroughly

23 shall be liable to hell-fire. Therefore if thou bring thy gift to the altar, and shalt there remember,
 24 that thy brother hath ought against thee, Leave there thy gift before the altar, and go, first be reconciled to thy Brother, and then come and offer
 25 thy gift. * Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be
 26 cast into prison. Verily I say unto thee, Thou shalt in no wise come out thence, till thou hast paid the last farthing.

27 Ye have heard, that it was said, || Thou shalt
 28 not commit adultery. But I say unto you, That whosoever looketh upon a woman to lust after her,

understood, remembered, practised. *Raca* means, a silly Man, a Trifler. *Whosoever shall say, thou fool*---Shall revile or seriously reproach any Man. Our LORD specified three Degrees of Murder, each liable to a forer Punishment than the other: Not indeed from Men, but from God. *Hell-fire*---In the Valley of *Hinnom* (whence the Word in the Original is taken) the children were used to be burnt alive to *Molech*. It was afterwards made a Receptacle for the Filth of the City, where continual Fires were kept to consume it. And it is probable, if any Criminals were burnt alive, it was in this cursed and horrible Place. Therefore both as to its former and latter State, it was a fit Emblem of Hell. It must here signify a Degree of future Punishment, as much more dreadful than those incurred in the two former Cases, as Burning alive is more dreadful than either Strangling or Stoning.

V. 23. *Thy brother hath ought against thee*---On any of the preceding Accounts: For any unkind Thought or Word; any that did not spring from Love.

V. 24. *Leaving thy gift, go*---For neither thy Gift nor thy Prayer will atone for thy Want of Love: But this will make them both an Abomination before God.

V. 25. *Agree with thine adversary*---With any against whom thou hast thus offended; *while thou art in the way*---Instantly, on the Spot; before you part. *Lest the adversary deliver thee to the judge*---Lest he commit his Cause to God. *Till thou hast paid the last Farthing*---That is, for ever, since thou canst never do this.

What has been hitherto said refers to Meekness: What follows, to Purity of Heart.

V. 27. *Thou shalt not commit adultery*---And this, as well as the Sixth Commandment, the Scribes and Pharisees interpreted barely of the outward Act.

V. 29, 30. If a Person as dear as a Right-eye, or as useful as a Right-hand, cause thee thus to offend, tho' but in Heart.

Lev. xii. 58. || Exod. xx. 14.

Perhaps

hath already committed adultery with her in his
 29 heart. § But if thy right eye cause thee to offend,
 pluck it out, and cast *it* from thee; for it is pro-
 fitable for thee that one of thy members should pe-
 30 rish, and not that thy whole body should be cast
 into hell. And if thy right hand cause thee to of-
 fend, cut it off and cast *it* from thee; for it is pro-
 fitable for thee that one of thy members should pe-
 rish, and not that thy whole body should be cast
 into hell.

31 It hath been said, † Whosoever shall put away
 his wife, let him give her a writing of divorce.

32 But I say unto you, whosoever shall put away his
 wife, save for the cause of whoredom, causeth her
 to commit adultery: and whosoever shall marry
 her that is put away, committeth adultery.

33 Again, ye have heard that it was said to them
 of old, ‡ Thou shalt not forswear thyself, but shalt
 34 perform thine oaths unto the Lord. But I say
 unto you, Swear not at all, neither by heaven, for
 35 it is God's throne: Nor by the earth, for it is his
 footstool: Neither by Jerusalem, for it is the City
 36 of the great King. Neither shalt thou swear by
 thy head; for thou canst not make one hair white

Perhaps here may be an Instance of a kind of Transposition, which
 is frequently found in the sacred Writings: So that the 29th Verse
 may refer to 27, 28; and the 30th to Ver. 21, 22. As if
 He had said, Part with any thing, however dear to you, or otherwise
 useful, if you cannot avoid Sin while you keep it. Even cut off your
 Right-hand, if you are of so passionate a Temper, that you cannot
 otherwise be restrained from hurting your Brother. Pull out your Eyes,
 if you can no otherwise be restrained from lusting after Women.

V. 31. *Let him give her a writing of divorce*---Which the Scribes
 and Pharisees allowed Men to do, on any trifling Occasion.

V. 32. *Causeth her to commit adultery*---If she marry again.

V. 33. Our LORD here refers to the Promise made to the *pure in
 heart*, of *seeing GOD* in all things, and points out a false Doctrine of
 the Scribes, which arose from their not thus seeing GOD.

What he forbids is, The Swearing at all, 1. By any creature,
 2. In our ordinary Conversation: Both of which the Scribes and
 Pharisees taught to be perfectly innocent.

V. 36. *For thou canst not make one hair white or black*---Whereby it
 appears, that this also is not thine but GOD's.

§ Ch. xviii. 8. Mark ix. 43. † Deut. xxiv. 1. Matt. xix. 7.
 Mark x. 2. Luke xvi. 18. ‡ Exod. xx. 7.

Ver. 37. *Let*

37 or black. But let your conversation be yea, yea; nay, nay; for whatsoever is more than these, is of the evil one.

38 Ye have heard that it hath been said, * An eye
39 for an eye, and a tooth for a tooth. But I say unto you, that ye resist not the evil Man: but whosoever shall smite thee on the right cheek, turn to
40 him the other also; And if a man will sue thee and and take away thy coat, let him have thy cloak also.
41 And whosoever shall compel thee to go with him
42 one mile, go with him twain. || Give to him that asketh thee, and from him that would borrow of thee, turn not away.

43 Ye have heard, that it hath been said, § Thou shalt love thine neighbour, and hate thine Enemy.

V. 37. *Let your conversation be yea, yea; nay, nay*—That is, in your common Discourse, barely affirm or deny.

V. 38. *Ye have heard*—Our LORD proceeds to enforce such Meekness and Love on those who are persecuted for Righteousness's Sake (which He pursues to the End of the Chapter) as were utterly unknown to the Scribes and Pharisees. *It hath been said*—In the Law, as a Direction to Judges, in case of violent and barbarous Assaults, *An eye for an eye, and a tooth for a tooth*—And this has been interpreted, as encouraging bitter and rigorous Revenge.

V. 39 *But I say unto you, that you resist not the evil man*—Thus; the Greek Word translated *resist*, signifies *standing in battle array, striving for victory*. *If a man smite thee on the right-cheek*—Return not Evil for Evil: Yea, turn to him the other—Rather than revenge thyself.

V. 40, 41. Where the Damage is not great, chuse rather to suffer it, tho' possibly it may on that account be repeated, than to demand *an eye for an eye*, to enter into a rigorous Prosecution of the Offender. The Meaning of the whole Passage seems to be, Rather than return Evil for Evil when the Wrong is purely personal, submit to one bodily Wrong after another, give up one Part of your Goods after another, submit to one Instance of Compulsion after another. That the Words are not literally to be understood, appears from the Behaviour of our LORD himself, *John xviii. 22, 23*.

V. 42. Thus much for your Behaviour towards the Violent. As for those who use milder Methods, *Give to him that asketh thee*—Give and lend to any so far (but no farther, for GOD never contradicts Himself) as is consistent with thy Engagements to thy Creditors, thy Family and the Household of Faith.

V. 43. *Thou shalt love thy neighbour, and hate thy enemy*—GOD spoke the former Part; the Scribes added the latter.

* Deut. xix. 21. || Luke vi. 30. § Lev. xix. 18.

- 44 But I say unto you, † Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you
 45 and persecute you: That ye may be the children of your Father, who is in heaven; for he maketh his sun to rise on the evil and on the good, and
 46 sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do
 47 not even the publicans the same? And if ye salute your friends only, what do ye more *than others*?
 48 Do not even the heathens so? Therefore ye shall be perfect, as your Father who is in heaven is perfect.

V. 44. *Bless them that curse you*---Speak all the Good you can to and of them, who speak all Evil to and of you. Repay Love in Thought, Word, and Deed, to those who hate you, and shew it both in Word and Deed.

V. 45. *That ye may be the children*---That is, that ye may continue and appear such before Men and Angels. *For he maketh his sun to rise*---He gives them such Blessings as they will receive at his Hands. Spiritual Blessings they will not receive.

V. 46. *The Publicans*---were Officers of the Revenue, Farmers, or Receivers of the public Money: Men employed by the *Romans* to gather the Taxes and Customs, which they exacted of the Nations they had conquered. These were generally odious for their Extortion and Oppression, and were reckoned by the *Jews* as the very Scum of the Earth.

V. 47. *And if ye salute your friends only*---Our Lord probably glances at those Prejudices, which different Sects had against each other, and intimates, that he would not have his Followers imbibe that narrow spirit. Would to God this had been more attended to, among the unhappy Divisions and Subdivisions, into which his Church has been crumbled! And that we might at least advance so far, as cordially to embrace our *Brethren in Christ*, of whatever Party or Denomination they are!

V. 48. *Therefore ye shall be perfect, as your Father who is in heaven is perfect*---So the Original runs, referring to all that Holiness, which is described in the foregoing Verses, which our Lord in the Beginning of the Chapter recommends as Happiness, and in the Close of it as Perfection.

And how wise and gracious is this, To sum up, and as it were, seal all his Commandments with a Promise! Even the proper Promise of the Gospel, That He will *put those Laws in our Minds, and write them in our Hearts*! He well knew, how ready our Unbelief would be, to cry out, 'This is impossible! And therefore stakes upon it all the Power, Truth, and Faithfulness of Him, to whom all Things are possible.

VI. Take heed that ye practise not your righteousness before men, to be seen of them : Otherwise ye have no reward from your Father who is in heaven. Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left-hand know what thy right-hand doeth : That thy alms may be in secret, and thy Father who seeth in secret will reward thee openly. And when thou prayest, thou shalt not be as the hypocrites ; for they love to pray, standing in the synagogues, and in the corners of the streets, that they may appear unto men : verily I say unto you, they

V. 1. In the foregoing Chapter our LORD particularly described the Nature of inward Holiness. In this he describes that Purity of Intention without which none of our outward Actions are holy. This Chapter contains four Parts, 1. The right Intention and Manner in giving Alms, Ver. 1—4. 2. The right Intention, Manner, Form, and Pre-requisites of Prayer, Ver. 5---15. 3. The right Intention and Manner of Fasting, Ver. 16---18. 4. The Necessity of a pure Intention in all Things, unmixed either with the Desire of Riches, or worldly Care and Fear of Want, Ver. 19---34.

This Verse is a general Caution against Vain-glory, in any of our good Works : All these are here summed up together, in the comprehensive Word *Righteousness*. This general Caution our LORD applies in the Sequel to the three principal Branches of it, relating to our Neighbour, Ver. 2---4 : to God, Ver. 5---6 : and to ourselves Ver. 16---18.

To be seen---Barely the being seen, while we are doing any of these Things, is a Circumstance purely indifferent. But the doing them with this View, to be seen and admired, this is what our LORD condemns.

V. 2. *As the hypocrites do*---Many of the Scribes and Pharisees did this, under a Pretence of calling the Poor together. *They have their reward*---All they will have ; for they shall have none from God.

V. 3. *Let not thy left-hand know what thy right-hand doeth*---A proverbial Expression for doing a Thing secretly. Do it as secretly as is consistent, 1. With the doing it at all. 2. With the doing it in the most effectual Manner.

V. 5. *The synagogues*--- These were properly the Places where the People assembled, for public Prayer, and hearing the Scriptures read and expounded. They were in every City from the Time of the *Babylonish* Captivity, and had Service in them thrice a Day on three Days in the Week. In every Synagogue was a Council of grave and wise

6 have their reward. But thou when thou prayest, enter into thy closet, and having shut thy door, pray to thy Father who is in secret, and thy Father, who seeth in secret, shall reward thee. But
7 when ye pray, use not vain repetitions, as the heathens; for they think they shall be heard for their
8 much speaking. Be not therefore like them; for your Father knoweth what things ye have need of,
9 before ye ask him. * Thus therefore pray ye,

wife Persons, over whom was a President called the Ruler of the Synagogue. But the Word here, as well as in many other Texts, signifies, any Places of public Concourse.

V. 6. *Enter into thy closet*---That is, do it with as much Secrecy as thou canst.

V. 7. *Use not vain repetitions*---To repeat any Words without meaning them, is certainly a vain Repetition. Therefore we should be extremely careful in all our Prayers to mean what we say; and to say only what we mean from the Bottom of our Hearts. The vain and heathenish Repetitions which we are here warned against, are most dangerous, and yet very common; which is a principal Cause why so many who still profess Religion, are a Disgrace to it. Indeed all the Words in the World are not equivalent to one holy Desire. And the very best Prayers are but *vain Repetitions*, if they are not the Language of the Heart.

V. 8. *Your Father knoweth what things ye have need of*---We do not pray to inform God of our Wants. Omniscient as He is, He cannot be informed of any Thing which He knew not before: And He is always willing to relieve them. The chief Thing wanting is, a fit Disposition on our Part to receive his Grace and Blessing. Consequently, one great Office of Prayer is, to produce such a Disposition in us: To exercise our Dependence on God; to increase our Desire of the Things we ask for; to make us so sensible of our Wants, that we may never cease wrestling till we have prevailed for the Blessing.

V. 9. *Thus therefore pray ye*---He who best knew what we ought to pray for; and how we ought to pray; what Matter of Desire, what Manner of Address would most please Himself, would best become us, has here dictated to us a most perfect and universal Form of Prayer, comprehending all our real Wants, expressing all our lawful Desires; a compleat Directory and full Exercise of all our Devotions.

Thus---For these Things; sometimes, in these Words, at least in this Manner, short, close, full.

This Prayer consists of three Parts, the Preface, the Petitions, and the Conclusion. The Preface, *Our Father who art in heaven*---Lays a general Foundation for Prayer, comprising what we must first know of God, before we can pray in Confidence of being heard. It likewise points out to us that Faith, Humility, Love of God and Man, with which we are to approach God in Prayer.

1. *Our Father*

Our Father who art in heaven, hallowed be thy
 10 name. Thy kingdom come; thy will be done on
 11 earth, as *it is* in heaven. Give us this day our
 12 daily bread. And forgive us our debts, as we for-
 13 give our debtors. And lead us not into temptation,

I. *Our Father*—Who art good and gracious to all, our Creator, our Preserver: The Father of our LORD, and of us in Him, thy Children by Adoption and Grace: Not *my* Father only, who now cry unto Thee, but the Father of the Universe, of Angels and Men: *Who art in heaven*—Beholding all Things, both in Heaven and Earth; knowing every Creature, and all the Works of every Creature, and every possible Event from Everlasting to Everlasting: The Almighty LORD and Ruler of all, superintending and disposing all Things: *In heaven*—Eminently there, but not there alone, seeing Thou fillest Heaven and Earth.

II. I. *Hallowed be thy name*—Mayst Thou, O Father, be truly known by all intelligent Beings, and with Affections suitable to that Knowledge: Mayst Thou be duly honoured, loved, feared, by all in Heaven and in Earth, by all Angels and all Men.

2. *Thy kingdom come*—May thy Kingdom of Grace come quickly, and swallow up all the Kingdoms of the Earth: May all Mankind, receiving Thee, O *Christ*, for their King, truly believing in thy Name, be filled with Righteousness, and Peace, and Joy; with Holiness and Happiness, till they are removed hence into thy Kingdom of Glory, to reign with Thee for ever and ever.

3. *Thy will be done on earth as it is in heaven*—May all the Inhabitants of the Earth do thy Will as willingly as the holy Angels: May these do it continually even as they, without any Interruption of their willing Service; yea, and perfectly as they: Mayst Thou, O Spirit of Grace, through the Blood of the everlasting Covenant, make them perfect in every good Work to do thy Will, and work in them all that is well-pleasing in thy Sight.

4. *Give us*—O Father (for we claim nothing of Right, but only of thy free Mercy) *this Day*—(for we take no Thought for the *Morrow*) *our daily bread*—All Things needful for our Souls and Bodies: Not only the *Meat that perisheth*, but the Sacramental Bread, and thy Grace, the Food which end reth to everlasting Life.

5. *And forgive us our debts, as we also forgive our debtors*—Give us, O LORD, Redemption in thy Blood, even the Forgiveness of Sins: as i'hou enablest us freely and fully to forgive every Man, so do Thou forgive all our Trespases.

6. *And lead us not into temptation, but deliver us from evil*—Whenever we are tempted, O Thou that helpest our Infirmities, suffer us not to enter into temptation; to be overcome or suffer Loss thereby; but make a Way for us to escape, so that we may be more than Conquerors thro' thy Love, over Sin and all the Consequences of it. Now the principal Desire of a Christian's Heart being the Glory of God (Ver. 9, 10.) and all he wants for himself or his Brethren, being the Daily Bread of Soul and Body (or the Support of Life, animal and spiritual)

but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

- 14 § For if ye forgive men their trespasses, your
 15 heavenly Father will also forgive you. But if ye
 forgive not men their trespasses, neither will your
 16 Father forgive your trespasses. Moreover, when
 ye fast, be not as the hypocrites, of a sad counte-
 nance; for they disfigure their Faces, that they
 may appear unto men to fast: verily I say unto
 17 you, they have their reward. But thou, when
 thou fastest, anoint thy head, and wash thy face,
 18 That thou appear not unto men to fast, but to thy
 Father who is in secret, and thy Father who seeth
 in secret shall reward thee.
- 19 † Lay not up for yourselves treasures on earth,
 where moth and rust consume, and where thieves
 20 break thro' and steal: But lay up for yourselves

spiritual) Pardon of Sin, and Deliverance from the Power of it and of the Devil; (Ver. 11, 12, 13.) There is nothing besides that a Christian can wish for; therefore this Prayer comprehends all his Desires. Eternal Life is the certain Consequence, or rather Completion of Holiness.

III. *For thine is the kingdom*—The sovereign Right of all Things that are or ever were created: *The power*—The executive Power, whereby thou governest all Things in thy everlasting Kingdom: *And the glory*—The Praise due from every Creature, for thy Power, and all thy wondrous Works, and the Mightiness of thy Kingdom, which endureth thro' all Ages, even for ever and ever. It is observable, that tho' the Doxology, as well as the Petitions of this Prayer, is threefold, and is directed to the Father, Son, and Holy Ghost distinctly, yet is the whole fully applicable both to every Person, and to the ever-blessed and undivided Trinity.

V. 16. *When ye fast*—Our LORD does not enjoin either Fasting, Alms-deeds, or Prayer: all these being Duties which were before fully established in the Church of God. *Disfigure*—By the Dust and Ashes which they put upon their Head, as was usual at the Times of solemn Humiliation.

V. 17. *Anoint thy head*—So the Jews frequently did. Dress thyself as usual.

V. 19. *Lay not up for yourselves*—Our LORD here makes a Transition from religious to common Actions, and warns us of another Snare, the Love of Money, as inconsistent with Purity of Intention, as the Love of Praise. *Where rust and moth consume*—Where all Things are perishable and transient.

treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break thro^r
 21 nor steal. For where your treasure is, there will
 22 your heart be also. * The eye is the lamp of
 the Body: if therefore thine eye be single, thy
 23 whole body shall be full of light. But if thine
 eye be evil, thy whole body shall be full of dark-
 ness: if therefore the light that is in thee be dark-
 24 ness, how great is that darkness? § No man can
 serve two masters: for either he will hate the
 one and love the other, or he will cleave to the
 one and neglect the other. Ye cannot serve God
 25 and Mammon. † Therefore I say unto you,
 Take not thought for your life, what ye shall eat,
 or what ye shall drink, nor for your body, what
 ye shall put on. Is not the life more than meat,
 26 and the body than raiment? Behold the birds of
 the air: they sow not, neither do they reap, nor
 gather into barns; yet your heavenly Father feed-
 27 eth them. Are ye not much better than they? And
 which of you, by taking thought can add to his
 28 age the smallest measure? And why take ye
 thought for raiment? Consider the lilies of the
 field, how they grow; they toil not, neither do

He may likewise have a farther View in these Words, even to guard us against making any Thing on Earth our Treasure. For then a Thing properly becomes our Treasure, when we set our Affections upon it.

V. 22. *The eye is the lamp of the body*—And what the eye is to the Body, the Intention is to the Soul. We may observe with what exact Propriety our LORD places Purity of Intention, between worldly Desires and worldly Cares, either of which directly tend to destroy it. *If thine eye be single*—Singly fixed on God and Heaven, thy whole Soul will be full of Holiness and Happiness. *If thy eye be evil*—Not single, aiming at any Thing else.

V. 24. *Mammon*—Riches, Money; any Thing loved or sought, without reference to God.

V. 25. And if you serve God, you need be careful for nothing. *Therefore take not thought*—That is, be not anxiously careful. Beware of worldly cares; for these are as inconsistent with the true Service of God as worldly Desires. *Is not the Life more than meat?*—And if God give the greater Gift, will He deny the smaller?

V. 27. *And which of you*—If you are ever so careful, can even add a Moment to your own Life thereby? This seems by far the most easy and natural Sense of the Words.

V. 29. *Solomon*

29 they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Now if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the still, *will he* not much more clothe you, O ye of little faith? Therefore take not thought, saying, What shall we eat, or what shall we drink, or what shall we wear? (For after all these Things do the heathens seek) for your heavenly Father knoweth that ye need all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added to you. Take not

V. 29. *Solomon in all his glory was not arrayed like one of these*.—Not in Garments of so pure a white. The Eastern Monarchs were often clothed in white Robes.

V. 30. *The grass of the field*.—Is a general Expression including both Herbs and Flowers. *Into the still*.—This is the natural Sense of the Passage. For it can hardly be supposed that Grass or Flowers should be thrown *into the Oven* the Day after they were cut down. Neither is it the Custom, in the hottest Countries, where they dry fastest, to heat Ovens with them. *If God so clothe*.—The Word properly implies the putting on a compleat Dress, that surrounds the Body on all Sides; and beautifully expresses that external Membrane, which (like the Skin in an human Body) at once adorns the tender Fabrick of the Vegetable, and guards it from the Injuries of the Weather. Every Microscope in which a Flower is viewed, gives a lively Comment on this Text.

V. 31. *Therefore take not thought*.—How kind are these Precepts! The Substance of which is only this, Do thyself no Harm! Let us not be so ungrateful to Him, nor so injurious to ourselves, as to harass and oppress our Minds with that Burden of Anxiety, which He has so graciously taken off. Every Verse speaks at once to the Understanding, and to the Heart. We will not therefore indulge these unnecessary, these useless, these mischievous Cares. We will not borrow the Anxieties and Distresses of the Morrow, to aggravate those of the present Day. Rather we will cheerfully repose ourselves on that heavenly Father, who knows we have Need of these Things; who has given us the Life, which is more than Meat, and the Body, which is more than Raiment. And thus instructed in the Philosophy of our heavenly Master, we will learn a Lesson of Faith and Cheerfulness, from every Bird of the Air, and every Flower of the Field.

V. 33. *Seek the kingdom of God and his righteousness*.—Singly aim at this, That God reigning in your Heart, may fill it with the Righteousness above described. And indeed whoever seeks this *first*, will soon come, to seek this only.

V. 34. *The morrow shall take thought for itself*.—That is. Be careful for the Morrow, when it comes. *The evil thereof*.—Speaking after

therefore thought for the morrow: for the morrow shall take thought for itself: sufficient for the day is the evil thereof.

- VII. * Judge not, that ye be not judged. For
 2 with what judgment ye judge, ye shall be judged,
 and with what measure ye mete, it shall be
 3 measured to you. § And why beholdest thou
 the mote in thy brother's eye, but observest not
 4 the beam in thine own eye? Or how sayst thou
 to thy brother, Let me pull out the mote from
 thine eye, and behold a beam is in thine own eye?
 5 Thou hypocrite, first cast out the beam out of thine
 own eye, and then shalt thou see clearly to cast the
 6 mote out of thy brother's eye. Give not that
 which is holy to dogs, neither cast your pearls be-
 fore swine, lest they trample them under their feet,

the Manner of Men: But all Trouble is, upon the whole, a real Good. It is good Physic which God dispenses daily to his Children, according to the Need, and the Strength of each.

Ch. vii. Our LORD now proceeds to warn us against the chief Hinderances of Holiness. And how wisely does he begin with *Judging*? Wherein all young Converts are so apt to spend that Zeal which is given them for better Purposes.

V. 1. *Judge not*—any Man without full, clear, certain Knowledge, without absolute Necessity, without tender Love.

V. 2. *With what measure ye mete, it shall be measured to you*—Awful Words! So we may, as it were, chuse for ourselves, whether God shall be severe or merciful to us. God and Man will favour the Candid and Benevolent: But they must expect judgment without mercy, who have shewn no mercy.

V. 3. In particular, why do you open your Eyes to any Fault of your Brother, while you yourself are guilty of a much greater? *The mote*—The Word properly signifies a *Splinter* or *Shiver of Wood*. This and a *beam*, its Opposite, were proverbially used by the Jews to denote, the one, small Infirmities, the other, gross, palpable Faults.

V. 4. *How sayst thou*—With what Face?

V. 5. *Thou hypocrite*—It is mere Hypocrisy, to pretend Zeal for the Amendment of others while we have none for our own. *Then*—When that which obstructed thy Sight is removed.

V. 6. Here is another Instance of that Transposition, where, of the two Things proposed, the latter is first treated of. *Give not—to dogs*—lest turning they rend you: *Cast not—to swine*—lest they trample them under foot.

Yet even then, when the beam is cast out of thine own eye, Give not—That is, Talk not of the deep things of God, to those whom you know to be wallowing in Sin; neither declare the great things God hath done for your Soul, to the profane, furious, persecuting Wretches.

* Luke vi. 37. § Luke vi. 41.

Talk

- 7 and turning, rend you. † Ask and it shall be given you, seek and ye shall find; knock and it shall be opened to you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened. What man is there of you, who if his son ask bread will give him a stone? And if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts to your children, how much more will your father who is in heaven, give good things to them that ask him? * Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.
- 13 § Enter ye in thro' the straight gate: for wide is the gate and broad is the way that leadeth to destruction, and many there are that go in thro' it: Because straight is the gate and narrow is the way that leadeth to life, and few there are that find it. But beware of false prophets, who come to you in sheep's clothing, but inwardly they

Talk not of Perfection, for Instance, to the former; not of your own Experience, to the latter. But our Lord does in no wise forbid us to reprove, as Occasion is, both the one and the other.

V. 7. But *ask*—Pray for them, as well as for yourselves: In this there can be no such Danger. *Seek*—Add your own diligent Endeavours to your asking; and *knock*—Persevere importunately in that Diligence.

V. 8. *For every one that asketh, receiveth*—Provided he *ask aright*, and ask what is agreeable to God's Will.

V. 11. *To them that ask him*.—But on this Condition, that ye follow the Example of his Goodness, by doing to all as ye would they should do to you. *For this is the law and the prophets*—This is the Sum of all, exactly answering ch. v. 17. The whole is comprized in one Word, Imitate the God of Love.

Thus far proceeds the Doctrinal Part of the Sermon. In the next Verse begins the Exhortation to practise it.

V. 13. *The straight gate*—The Holiness described in the foregoing Chapters. And this is the *narrow way*. *Wide is the gate, and many there are that go in thro' it*—They need not seek for this; they come to it of course. *Many go in thro' it because straight is the other gate*—Therefore they do not care for it; they like a wider Gate.

V. 15. *Beware of false prophets*—Who in their Preaching describe a broad Way to Heaven: It is their *professing*, their *teaching* the broad Way, rather than their *walking* in it themselves, that is here chiefly spoken of. All those are *false prophets*, who teach any other

D 2

Way.

are ravenous wolves. † By their fruits ye shall
 16 know them. Do men gather grapes from thorns,
 17 or figs from thistles? So every good tree bringeth
 forth good fruit; but the corrupt tree bringeth
 18 forth evil fruit. A good tree cannot bring forth
 evil fruit, neither *can* a corrupt tree bring forth
 19 good fruit. Every tree that bringeth not forth
 good fruit, is hewn down and cast into the fire.
 20 Wherefore by their fruits ye shall know them.
 21 * Not every one that saith to me, Lord, Lord,
 shall enter into the kingdom of heaven, but he that
 22 doth the will of my father who is in heaven. Ma-
 ny will say to me in that day, Lord, Lord, have
 we not prophesied in thy name, and in thy name
 have cast out devils, and in thy name have done

Way than that our LORD hath here marked out. *In sheep's clothing*—
 With Outside Religion and fair Professions of Love: *Wolves*—Not
 feeding, but destroying Souls.

V. 16. *By their fruits ye shall know them*—A short, plain, easy
 Rule, whereby to know true from false Prophets: And one that may
 be applied by People of the meanest Capacity, who are not accustomed
 to deep Reasoning. True Prophets convert sinners to God, or at
 least confirm and strengthen those that are converted. False Prophets
 do not. They also are false Prophets, who tho' speaking the very
Truth, yet are *not sent* by the Spirit of God, but come in *their own*
name, to declare it: Their Grand MARK is, "*Not turning Men*
from the power of Satan to God."

V. 18. *A good tree cannot bring forth evil fruit, neither a corrupt tree*
good fruit—But it is certain, the Goodness or Badness here mentioned,
 respects the Doctrine, rather than the personal Character: For a bad
 Man preaching the good Doctrine here delivered, is sometimes an
 Instrument of converting Sinners to God. Yet I do not aver, That
 all are True Prophets, who speak the Truth, and thereby convert
 Sinners. I only affirm, That none are such who do not.

V. 19. *Every tree that bringeth not forth good fruit, is hewn down*
and cast into the fire—How dreadful then is the Condition of that
 Teacher who hath brought no sinners to God!

V. 21. *Not every one*—That is, no one, *that saith Lord, Lord*—
 That makes a mere Profession of Me and my Religion, *shall*
enter—Whatever their false Teachers may assure them to the contra-
 ry: *He that doth the will of my Father*—As I have now declared it.
 Observe: Every thing short of this, is only *saying Lord, Lord*.

V. 22. *We have prophesied*—We have declared the Mysteries of thy
 Kingdom; wrote Books; preached excellent Sermons: *In thy name*
done many wonderful works—So that even the working of Miracles is
 no Proof that a Man has saving Faith.

V. 23. *I.*

23 many wonderful works? † And then will I declare to them, I never knew you: depart from
 24 me, ye that work iniquity. * Therefore whosoever heareth these my sayings, and doth them, I will liken him to a wise man, who built his house
 25 on the rock. And the rain descended, and the floods came, and the winds blew and beat on that house; and it fell not; for it was founded on
 26 the rock. But every one that heareth these my sayings, and doth them not, shall be likened to a foolish man, who built his house on the
 27 sand. And the rain descended, and the floods came, and the winds blew and beat on that house:
 28 and it fell, and great was the fall of it. And when Jesus had ended these sayings, the multitudes
 29 were astonished at his teaching, For he taught them as one having authority, and not as the scribes.

VIII. And when he was come down from the mountain, great multitudes followed him. And § behold a leper came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
 3 And Jesus stretching forth his hand, touched him, saying, I will; Be thou made clean. And immediately his leprosy was cleansed. And Jesus saith to him, See thou tell no man, but go, shew thy-

V. 23. *I never knew you*—There never was a Time that I approved of you: So that as many Souls as they had saved, they were themselves never freed from their Sins. Lord, is it my Case?

V. 29. *He taught them*—The Multitudes, as one having Authority—With a Dignity and Majesty peculiar to Himself as the Great Law-giver, and with the Demonstration and Power of the Spirit: And not as the scribes—Who only expounded the Law of another; and that in a lifeless, ineffectual Manner.

V. 2. *A leper came*—Leprosies in those Countries were seldom curable by natural Means, any more than Palsies or Lunacy. Probably this Leper, tho' he might not mix with the People, had heard our LORD at a Distance.

V. 4. *See thou tell no man*—Perhaps our LORD only meant here, Not till thou hast shewed thyself to the Priest who was appointed to inquire into the Case of Leprosy. But many others He commanded, Absolutely to tell none, of the Miracles He had wrought upon them. And this He seems to have done, chiefly for one or more of these Reasons: 1. To prevent the Multitude from thronging Him, in the Manner

† Luke xiii. 27. * Luke vi. 47. § Mark i. 40. Luke v. 12.

self to the priest, and offer the gift that * Moses commanded, for a testimony to them.

5 † And when he was entered into Capernaum, there came to him a Centurion, beseeching him, and saying, Lord, my servant lieth in the house, 6 ill of the palsy, grievously tormented. And

Jesus saith to him, I will come and heal him.

8 The Centurion answering said, Lord, I am not worthy that thou shouldst come under my roof: but speak in a word only, and my servant shall be 9 healed. For I am a man, under authority, hav-

ing soldiers under me: and I say unto this man, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this and he 10 doth it.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith,

Manner related, *Mark* i. 45. 2. To fulfil the prophecy (*Isaiah* xlii. 1.) That he would not be vain or ostentatious: This Reason St. *Matt.* assigns, ch. xii. 17, &c. 3. To avoid the being taken by force and made a King. *John* vi. 15. And, 4. That He might not enrage the Chief Priests, Scribes, and Pharisees, who were the most bitter against Him any more than was unavoidable, *Matt.* xvi. 20, 21. For a testimony—That I am the *Messiah*; to them—The Priests, who otherwise might have pleaded Want of Evidence.

V. 5. *There came to him a Centurion*—A Captain of an hundred Roman Soldiers. Probably he came a little Way towards Him and then went back. He thought himself not worthy to come in Person, and therefore spoke the Words that follow by his Messengers. As it is not unusual in all Languages, so in the *Hebrew* it is peculiarly frequent, to ascribe to a Person himself the Thing which is done, and the Words which are spoken by his Order. And accordingly St. *Matthew* relates as said by the Centurion himself, what others said by Order from him. An Instance of the same Kind we have, in the Case of *Zebedee's Children*. From St. *Matt.* (xx. 20.) we learn, it was their Mother that spoke those Words, which, *Mark* x. 35, 37, themselves are said to speak; because she was only their Mouth.

Yet from ver. 13, *Go thy way home*, it appears, he at Length came in Person; probably on hearing that *Jesus* was nearer to his House than he apprehended when he sent the second Message by his Friends.

V. 8. *The Centurion answered*—By his second Messengers.

V. 9. *For I am a man under authority*—I am only an inferior Officer: And what I command, is done even in my Absence: How much more what Thou commandest, who art LORD of All?

V. 10. *I have not found so great faith, no, not in Israel*—For the Centurion was not an Israelite.

V: II. *Many*

* *Lev.* xiv. 2. † *Luke* vii. 1.

11 no, not in Israel. || And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in
 12 the kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness: * there shall be the weeping and the gnashing
 13 of teeth. And Jesus said to the centurion, Go thy way, and as thou hast believed, be it unto thee. And his servant was healed in that hour.

14 † And Jesus coming to Peter's house, saw his
 15 wife's mother lying and sick of a fever. And he touched her hand, and the fever left her; and she arose and waited upon them.

16 ¶ When it was evening they brought to him many demoniacs; and he cast out the spirits with a
 17 word, and healed all that were ill: Whereby was fulfilled what was spoken by the prophet Isaiah, saying, § Himself took our infirmities and bare our diseases.

18 And Jesus seeing great multitudes about him,
 19 commanded to go to the other side. ‡ And a cer-

V. 11. *Many from the farthest Parts of the Earth, shall embrace the Terms and enjoy the Rewards of the Gospel-Covenant established with Abraham.* But the *Jews*, who have the first Title to them, shall be shut out from the Feast; from Grace here, and hereafter from Glory.

V. 12. *The outer darkness*—Our LORD here alludes to the Custom the Antients had of making their Feasts in the Night-time. Probably while he was speaking this, the Centurion came in Person.

V. 14. *Peter's wife's mother*—St. Peter was then a young Man, as were all the Apostles.

V. 17. *Whereby was fulfilled what was spoken by the prophet Isaiah*—He spoke it in a more exalted Sense. The Evangelist here only alludes to those Words, as being capable of this lower Meaning also. Such Instances are frequent in the Sacred Writings, and are Elegancies rather than Imperfections. He fulfilled these Words in the highest Sense, by *bearing our sins in his own Body on the tree*: In a lower Sense, by sympathizing with us in our Sorrows, and healing us of the Diseases which were the Fruit of Sin.

V. 18. *He commanded to go to the other side*—That both himself and the People might have a little Rest

|| Luke xiii. 29. * Matt. xiii. 42. 50. xxi. 13. xxiv. 51. xxv. 30.
 † Mark i. 29. Luke iv. 38. ¶ Mark i. 32. Luke iv. 40. § Isaiah liii. 4. ‡ Luke ix. 57.

tain scribe came and said to him, Master, I will
 20 follow thee whithersoever thou goest. And Jesus
 saith to him, The foxes have holes, and the birds
 of the air *have* nests; but the son of man hath not
 21 where to lay his head. And another of his disci-
 ples said to him, Lord, suffer me first to go and
 22 bury my father. But Jesus said to him, Follow
 23 me, and leave the dead to bury their dead. † And
 when he was come into the vessel, his disciples fol-
 24 lowed him. And behold there was a great tempest
 in the sea, so that the vessel was covered with the
 25 waves. But he was asleep. And his disciples
 coming to him awoke him, saying, Lord, save us;
 26 we perish. And he saith unto them, Why are ye
 fearful. O ye of little faith? Then arising, he
 rebuked the winds and the sea, and there was a
 27 great calm. But the men marvelled, saying,
 What manner of man is this, that even the winds
 and the sea obey him?

28 * And when he was come to the other side,
 into the country of the Gergesenes, there met
 him two demoniacs, coming out of the tombs,
 exceeding fierce, so that no one could pass by that

V. 20. *The son of man*—The Expression is borrowed from *Dan. vii. 13.* and is the Appellation which CHRIST commonly gives himself: Which he seems to do out of Humility, as having some relation to his mean Appearance in this World. *Hath not where to lay his head*—Therefore do not follow me, from any View of temporal Advantage.

V. 21. *Another said*—I will follow Thee without any such View; but I must mind my Business first. It is not certain, that his Father was already dead. Perhaps his Son desired to stay with him, being very old, till his Death.

V. 22. *But Jesus said*—When God calls, leave the Business of the World, to them who are dead to God.

V. 24. *The ship was covered*—So Man's Extremity is God's Opportunity.

V. 26. *Why are ye fearful*—Then *He rebuked the winds*—First, He composed their Spirits, and then the Sea.

V. 28. *The country of Gergesenes*—Or of the Gadarenes. *Gergesa* and *Gadara* were Towns near each other. Hence the Country between them took its Name, sometimes from the one, sometimes from the other. *There met him two demoniacs*—St. Mark and St. Luke mention only one, who was probably the fiercer of the two, and the Person who spoke to our LORD first. But this is no way inconsistent with the Account which St. Matthew gives. *The tombs*—

Doublets

29 way. And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before
 30 the time? And there was at some distance from
 31 them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine. And he said
 32 to them, Go. And coming out, they went into the swine, and behold the whole herd rushed down the precipice into the sea, and perished in the
 33 waters. But they that kept them fled, and going into the city, told every thing, and what had be-
 34 fallen the demoniacs. And behold the whole city came out to meet Jesus; and seeing him, they besought him, to depart out of their coasts.

IX. And † going into the vessel, he passed over
 2 and came to his own city. ‡ And behold they brought to him a paralytic, lying on a couch; and Jesus seeing their faith, said to the paralytic,
 3 Son, Take courage: thy sins are forgiven thee. And behold certain of the scribes said within them-
 4 selves, This man blasphemeth. And Jesus knowing their thoughts said, Why think ye evil in
 5 your hearts? For which is easier? To say,

Doubtless those malevolent Spirits love such Tokens of Death and Destruction. Tombs were usually in those Days in desert Places, at a Distance from Towns, and were often made in the Sides of Caves, in the Rocks and Mountains. *No one could pass—Safely.*

V. 29. *What have we to do with thee*—This is an *Hebrew Phrase* which signifies, Why do you concern yourself about us? 2. *Sam. xvi. 16. Before the Time*—The Great Day.

V. 30. *There was a herd of many swine*—Which it was not lawful for the *Jews* to keep. Therefore our LORD both justly and mercifully permitted them to be destroyed.

V. 31. *He said, Go*—A Word of Permission only, not Command.

V. 34. *They besought him to depart out of their coast*—They loved their Swine so much better than their Souls! How many are of the same Mind?

V. 1. *His own city*—Capernaum, ch. iv. 13.

V. 2. *Seeing their faith*—Both that of the paralytic, and of them that brought him: *Son*—A Title of Tenderness and Condescension.

V. 3.—*This man blasphemeth*—Attributing to himself a power (that of forgiving Sins) which belongs to GOD only.

V. 5. *Which is easier*—Do not both of them argue a divine Power? Therefore if I can heal his Disease, I can forgive his Sins: Especially as his Disease is the Consequence of his Sins. Therefore these must be taken away, if that is.

† *Mark v. 18. Luke viii. 37.* ‡ *Mark ii. 3. Luke v. 18.*

Thy sins are forgiven thee? Or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the paralytic) Arise, take up thy couch, and go to thy house. And he arose and went to his own house. And the multitude seeing it, marvelled and glorified God, who had given such power to men.

* And as Jesus passed along from thence, he saw a man named Matthew, sitting at the receipt of custom, and saith to him, Follow me. And he arose and followed him. And as he sat at table in the house, behold many publicans and sinners came, and sat down with him and his disciples. And the Pharisees seeing it, said to his disciples, Why eateth your master with publicans and sinners? But Jesus hearing it, said to them, They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, † I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners.

§ Then come to him the disciples of John, saying, Why do we and the Pharisees fast often, but

V. 6. *On Earth*—Even in my State of Humiliation.

V. 8. So what was to the Scribes an Occasion of blaspheming, was to the People an Incitement to praise God.

V. 9. *He saw a man named Matthew*—Modestly so called by himself. The other Evangelists call him by his more honourable Name *Levi*. *Sitting*—In the very Height of his Business, at the receipt of custom.—The Custom-House, or Place where the Customs were received.

V. 10. *As Jesus sat at table in the house*—Of Matthew, who having invited many of his old Companions, made him a feast (*Mark ii. 15.*) and that a great one, tho' he does not himself mention it. The *Publicans*, or Collectors of the Taxes which the *Jews* paid the *Romans*, were infamous for their illegal Exactions: *Sinners*—Open, notorious Sinners.

V. 11. *The Pharisees said to his disciples, Why eateth your Master*—Thus they commonly ask our LORD, Why do thy Disciples this? And his Disciples, Why doth your Master?

V. 13. *Go ye and learn*—Ye that take upon you to teach others. *I will have mercy and not sacrifice*—That is, I will have Mercy rather than Sacrifice. I love Acts of Mercy better than Sacrifice itself.

V. 14. *Then*—While he was at Table.

V. 15. *Take*

- 15 thy disciples fast not? And Jesus said to them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bride-groom shall be taken away from them, and then shall they fast.
- 16 No man putteth a piece of new cloth on an old garment: for that which is put in to fill it taketh from the garment and the rent is made worse.
- 17 Neither do men put new wine into old leathern bottles, else the bottles burst, and the wine is spilled, and the bottles are destroyed; but they put new wine into new bottles and both are preserved.
- 18 * While he spake these things to them, behold a certain ruler coming worshipped him, saying, My daughter is just dead: but come and lay thine
- 19 hand on her, and she shall live. And Jesus arose
- 20 and followed him, and *so did* his disciples. (And behold a woman who had had a flux of blood twelve years, coming behind him, touched the hem of his
- 21 garment. For she said within herself, If I but
- 22 touch his garment, I shall be made whole. And

V. 15. *The children of the bride-chamber*—The Companions of the Bridegroom. *Mourn*—Mourning and Fasting usually go together. As if He had said, While I am with them, it is a Festival Time, a Season of Rejoicing, not Mourning. But after I am gone, all my Disciples likewise shall be *in fastings often*.

V. 16. This is one Reason. It is not a proper Time for them to fast. Another is, they are not ripe for it. *New cloth*—The Words in the Original properly signify, Cloth that hath not passed thro' the Fuller's Hands, and which is consequently much harsher, than what has been washed and worn; and therefore yielding less than that, will tear away the Edges to which it is sewed.

V. 17. *New*—Fermenting wine will soon burst those bottles, the Leather of which is almost worn out. The Word properly means Vessels made of *Goats Skins*, wherein they formerly put Wine (and do in some Countries to this Day) to convey it from Place to Place. *Put new wine into new bottles*—Give harsh Doctrines to such as have Strength to receive them.

V. 18. *Just dead*—He had left her at the point of Death, *Mark v. 23*. Probably a Messenger had now informed him, She was dead.

V. 20. *Coming behind*—Out of Bashfulness and Humility.

V. 22. *Take courage*—Probably she was struck with Fear, when he turned and looked upon her (*Mark v. 33. Luke viii. 47.*) lest she should have offended him, by touching his Garment privately; and the more so, because she was unclean, according to the Law, *Lev. xv. 25*.

Jesus turning and seeing her, said, Daughter, take courage; thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And Jesus coming into the ruler's house, and seeing
24 the minstrels and the croud making a noise, Saith
to them, Withdraw; for the maid is not dead,
25 but sleepeth: and they derided him. But when
the croud were put forth, he went in and took her
26 by the hand; and the maid arose. And the fame
of it went abroad into all that country.

27 And as Jesus passed thence, two blind men fol-
lowed him, crying aloud and saying, Thou son of
28 David, have mercy on us. And when he was
come into the house, the blind men came to him:
and Jesus saith to them, Believe ye that I am able
29 to do this? They say unto him, Yea, Lord. Then
he touched their eyes, saying, Be it unto you,
30 according to your faith. And their eyes were
opened; and Jesus strictly charged them, saying,
31 see that no man know *it*. But when they were
gone out, they spread his fame abroad in all that
country.

32 * As they were going out, behold they brought
33 a dumb demoniac to him. And when the devil
was cast out, the dumb spake: and the multitudes
marvelled, saying, it was never seen thus, *even in*

V. 23. *The minstrels*—The Musicians. The original Word means Flute-players. Musical Instruments were used by the *Jews* as well as the *Heathens*, in their Lamentations for the Dead, to sooth the Melancholy of surviving Friends, by soft and solemn Notes. And there were Persons who made it their Business to perform this, while others sung to their Music. Flutes were used especially on the Death of Children; louder Instruments on the Death of grown Persons.

V. 24. *Withdraw*—There is no Need of you now; *for the maid is not dead*—Her Life is not at an end: *but sleepeth*—This is only a temporary Suspension of Sense and Motion, which should rather be termed Sleep than Death.

V. 25. *The maid arose*—*Christ* raised three dead Persons to Life: This Child, the Widow's Son, and *Lazarus*: One newly departed, another on the Bier, the third smelling in the Grave: To shew us, that no Degree of Death is so desperate as to be past his Help.

V. 33. *Even in Israel*—Where so many Wonders have been seen.

V. 36. *Because*

34 Israel. But the Pharisees said, He casteth out the devils by the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease
36 and every malady. But seeing the multitudes he was moved with tender compassion for them, because they were faint and scattered, as sheep having
37 no shepherd.† Then saith he to his disciples, The harvest truly is great, but the labourers are
38 few. Pray ye therefore the Lord of the harvest, that he would thrust forth labourers into his harvest.

X. And || having called to him his twelve disciples, he gave them power over unclean spirits, to cast them out and to heal every disease and every malady.

2 § Now the names of the twelve apostles are these; the first, Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John
3 his Brother; Philip and Bartholomew, Thomas, and Matthew the publican; James the son of Al-

V. 36. *Because they were faint*---In Soul rather than in Body. *As sheep having no shepherd*---And yet they had many Teachers: They had Scribes in every City. But they had none who cared for their Souls: and none that were able, if they had been willing, to have wrought any deliverance. They had no Pastors after GOD's own heart.

V. 37. *The harvest truly is great*---When Christ came into the World, it was properly the Time of Harvest; till then it was the Seed-time only. *But the labourers are few*---Those whom God sends; who are holy and convert Sinners. Of others there are many.

V. 38. *The Lord of the Harvest*---Whose peculiar Work and Office it is, and who alone is able to do it; *that he would thrust forth*---For it is an Employ not pleasing to Flesh and Blood; so full of Reproach, Labour, Danger, Temptation of every Kind, that Nature may well be averse to it. Those who never felt this, never yet knew what it is, To be Labourers in Christ's Harvest. He sends them forth, when he calls them by his Spirit, furnishes them with Grace and Gifts for the Work, and makes a Way for them to be employed therein.

V. 1. *His twelve disciples*---Hence it appears that he had already chosen out of his Disciples, those whom he afterwards termed Apostles. The Number seems to have Relation to the twelve Patriarchs, and the twelve Tribes of Israel.

V. 2. *The first, Simon*---The first who was called to a constant Attendance on Christ; Although Andrew had seen him, before Simon.

V. 3.

† Lk. x. 2. || Mark iii. 14. vi. 7. Luke vi. 13. ix. 1.

§ Acts i. 13.

pheus, and Lebbeus, whose surname was Thaddeus ;
 4 Simon the Canaanite, and Judas Iscariot, who
 5 also betrayed him. These twelve Jesus sent forth,
 having commanded them, saying, Go not into the
 way of the Gentiles, and into a city of the Sama-
 6 ritans enter not : But go rather to the lost sheep of
 7 the house of Israel. And as ye go, proclaim,
 8 saying, The kingdom of heaven is at hand. * Heal
 the sick, cleanse the lepers, raise the dead, cast
 out devils : freely ye have received, freely give.

V. 3. *Lebbeus*—Commonly called *Judas*, the Brother of *James*.

V. 4. *Iscariot*—So called from *Iscariath* (the Place of his Birth) a Town of the Tribe of *Ephraim*, near the City of *Samaria*.

V. 5. *These twelve Jesus sent forth*—Herein exercising his supreme Authority, as God over all. None but God can give Men Authority to preach his Word. *Go not*—Their Commission was thus confined now, because the Calling of the *Gentiles* was deferred till after the more plentiful Effusion of the Holy Ghost on the Day of *Pentecost*. *Enter not*—Not to preach; but they might to buy what they wanted, *John iv. 9.*

V. 8. *Cast out devils*—It is a great Relief to the Spirits of an Infidel, sinking under a Dread, that possibly the Gospel may be true, to find it observed by a learned Brother, that the Diseases therein ascribed to the Operation of the Devil, have the very same Symptoms, with the natural Diseases of Lunacy, Epilepsy, or Convulsions; whence he readily and very willingly concludes, that the Devil had no Hand in them.

But it were well to stop and consider a little. Suppose God should suffer an evil Spirit to usurp the same power over a Man's Body, as the Man himself has naturally; and suppose him actually to exercise that Power; could we conclude the Devil had no Hand therein, because his Body was bent in the very same Manner, wherein the Man himself might have bent it naturally?

And suppose God gives an evil Spirit a greater Power, to affect immediately the Origin of the Nerves in the Brain, by irritating them to produce violent Motions, or so relaxing them that they can produce little or no Motion; still the Symptoms will be those of over tense Nerves, as in Madness, Epilepsies, Convulsions; or of relaxed Nerves, as in paralytic Cases. But could we conclude thence, that the Devil had no Hand in them? Will any Man affirm that God cannot or will not, on any Occasion whatever, give such a Power to an evil Spirit? Or that Effects, the like of which may be produced by natural Causes, cannot possibly be produced by preternatural? If this be possible, then he who affirms it was so, in any particular Case, cannot be justly charged with Falsehood, merely for affirming the Reality of a possible Thing. Yet in this Manner are the Evangelists treated
 by

* *Mark vi. 7. Luke ix. 2.*

9 Provide neither gold, nor silver, nor brags in your
 10 purses: * Nor scrip for your journey, nor two
 coats, nor shoes, nor yet a staff: for the workman
 11 is worthy of his maintenance. § And into what-
 soever city or town ye shall enter, inquire who in it
 12 is worthy, and there abide till ye go thence. And
 13 when ye come into an house salute it. And if the
 house be worthy, your peace shall come upon it;
 but if it be not worthy, your peace shall return to
 14 you. And whosoever will not receive you, nor
 hear your words; when you go out of that house or
 15 city, shake off the dust from your feet. Verily I
 say unto you, it shall be more tolerable for the
 land of Sodom and Gomorrah in the day of judg-
 ment, than for that city.

by those unhappy Men, who above all Things dread the Truth of the Gospel, because, if it is true, they are of all Men the most miserable.

Freely ye have received—All Things; in particular, the Power of working Miracles; *freely give*—Exert that Power wherever you come.

V. 9. *Provide not*—The Stress seems to lie on this Word: They might use what they had ready; but they might not stay a Moment, to *provide* any Thing more, neither take any Thought about it. Nor indeed were they to take any Thing with them, more than was strictly necessary, 1. Lest it should retard them. 2. Because they were to learn hereby to trust to God in all future Exigencies.

V. 10. *Neither scrip*—That is, a Wallet, or Bag to hold Provisions: *Nor yet a staff*—We read, *Mark vi. 8. Take nothing, save a staff only.* He that had one might take it; they that had none, might not provide any. *For the workman is worthy of his maintenance*—The Word includes all that is mentioned in the 9th and 10th Verses; all that they were forbidden to *provide* for themselves, so far as it was needful for them.

V. 11. *Inquire who is worthy*—That you should abide with him: who is disposed to receive the Gospel. *There abide*—In that House, till ye leave the Town.

V. 12. *Salute it*—In the usual Jewish Form, “Peace (that is, all Blessings) be to this House.”

V. 13. *If the house be worthy*—Of it, God shall give them the Peace you wish them. If not, He shall give you what they refuse. The same will be the Case, when we pray for them that are not worthy.

V. 14. *Shake off the dust from your feet*—The Jews thought the Land of Israel so peculiarly holy, that when they came Home from any heathen Country, they stopped at the Borders and shook or wiped off the Dust of it from their Feet, that the Holy Land might not be polluted with it. Therefore the Action here enjoined was a lively

- 16 * Behold I send you forth as sheep in the midst
 of wolves: be ye therefore wise as serpents, and
 17 harmless as doves. † But beware of men; for they
 will deliver you to the councils, and scourge you
 18 in their synagogues. And ye shall be brought
 before governors and kings for my sake, for a
 19 testimony to them and to the heathens. || But
 when they deliver you, take no thought, how or
 what ye shall speak; for it shall be given you in
 20 that very hour what ye shall speak. For it is not
 ye that speak, but the spirit of your father who
 21 speaketh in you. § But the brother shall deliver
 up the brother to death, and the father the child;
 and children shall rise up against *their* parents, and
 22 kill them. ‡ And ye shall be hated of all men
 for my name's sake: but he that endureth to the
 23 end, the same shall be saved. But when they
 persecute you in this city, flee to another; for
 verily I say unto you, Ye shall not have gone over
 the cities of Israel, till the son of man be come.
 24 ¶ The disciple is not above his teacher nor the
 25 servant above his lord. It is enough for the dis-
 ciple that he be as his teacher, and the servant as
 his lord. ** If they have called the master of the
 house Beelzebub, how much more them of his

Intimation, That those *Jews* who had rejected the Gospel, were
 holy no longer. but were on a Level with Heathens and Idolaters.

V. 17. But think not that all your Innocence and all your Wisdom
 will screen you from Persecution. *They will scourge you in their syn-
 agogues*—In these the *Jews* held their Courts of Judicature, about
 both civil and ecclesiastical Affairs.

V. 19. *Take no thought*—Neither at this Time, on any sudden Call,
 need we be careful, how or what to answer.

V. 22. *Of all men*—That know not God.

V. 23. *Ye shall not have gone over the cities of Israel*—Make what
 Haste ye will; till the son of man be come—To destroy their Temple
 and Nation.

V. 25. *How much more*—This cannot refer to the Quantity of Re-
 proach and Persecution: (For in this the Servant cannot be a ove his
 Lord;) But only to the Certainty of it.

V. 26. *Therefore*

* Luke x. 3. † Matt. xxiv. 9. || Luke xii. 11.

§ Luke xxi. 16. ‡ Ch. xxiv. 13. ¶ Luke vi. 40. John xv. 29.

** Ch. xii. 24.

26 household? || Therefore fear them not; for there
 is nothing covered, which shall not be made mani-
 27 fest; nor hid that shall not be known. ‡ What I
 tell you in the dark, speak ye in the light; and
 what ye hear in the ear, proclaim on the house-
 28 tops. And be not afraid of them who kill the
 body, but are not able to kill the soul; but rather
 be afraid of him who is able to destroy both soul
 29 and body in hell. Are not two sparrows sold for a
 farthing? And one of them shall not fall to the
 30 ground, without your Father. ¶ Yea, even the
 31 hairs of your head are all numbered. Fear ye not
 therefore; ye are of more value than many spar-
 32 rows. * Whosoever therefore shall confess me be-
 fore men, him will I confess before my Father who
 33 is in heaven. But whosoever shall deny me before
 men, him will I also deny before my Father who
 34 is in heaven.† Think not that I am come to send

V. 26. *Therefore fear them not; For ye have only the same Usage with your LORD.* ~~There is nothing covered~~—So that however they may slander you now, your Innocence will at length appear.

V. 27. *Even what I now tell you secretly, is not to be kept secret long, but declare publicly.* Therefore *what ye hear in the ear, publish on the house-top*—The Customs of the Jews seem to be alluded to here. Their Doctors used to whisper in the Ear of their Disciples, what they were to pronounce aloud to others. And as their Houses were low and flat-roofed, they sometimes preached to the People from thence.

V. 28. *And be not afraid of any Thing which ye may suffer for proclaiming it. Be afraid of him who is able to destroy both body and soul in hell*—It is remarkable, that our LORD commands those who love God, still to fear Him, even on this Account, under this Notion.

V. 29, 30. The particular Providence of God is another Reason for your not fearing Man. For this extends to the very smallest Things. And if He has such Care over the most inconsiderable Creatures, how much more will he take Care of you (provided you *confess Him before Men*, before powerful Enemies of the Truth) and that not only in this Life, but in the other also?

V. 32. *Whosoever shall confess me*—Publickly acknowledge me for the promised Messiah. But this Confession implies the receiving his whole Doctrine (*Mark viii. 38.*) and obeying all his Commandments.

V. 33, 34. *Whosoever shall deny me before men*—To which ye will be strongly tempted. For *think not that I am come*—That is, think not that universal Peace will be the immediate Consequence of my Coming. Just the Contrary. Both publick and private Divisions will follow

|| *Mark iv. 22. L. ke viii. 17. xii. 2.* ‡ *Luke xii. 3.* ¶ *Luke xii. 7.*
 * *Mark viii. 38. Luke ix. 26.* † *Luke xii. 51.*

peace on earth : I am not come to send peace, but
 35 a sword. For I am come to set a man at variance
 with his father, and the daughter with her mother,
 and the daughter-in-law with her mother-in-law.
 36 || And the foes of a man *shall* be they of his own
 37 household. He that loveth father or mother more
 than me, is not worthy of me ; and he that loveth
 son or daughter more than me, is not worthy of
 38 me ; § And he that taketh not his cross and fol-
 39 loweth after me, is not worthy of me. † He that
 findeth his life shall lose it ; and he that loseth his
 40 life for my sake, shall find it. * He that enter-
 taineth you, entertaineth me ; and he that enter-
 41 taineth me, entertaineth him that sent me. He
 that entertaineth a prophet in the name of a pro-
 phet, shall receive a prophet's reward : and he
 that entertaineth a righteous man in the name of
 a righteous man, shall receive a righteous man's
 42 reward. † And whosoever shall give to drink to
 one of these little ones a cup of cold water only,
 in the name of a disciple, verily I say unto you,
 XI. he shall in no wise lose his reward. And
 when Jesus had made an end of commanding his
 twelve disciples, he departed thence, to teach and
 preach in their cities.

follow, wheresoever my Gospel comes with *this* is not
 the Design, tho' it be the Event, of his Coming, thro' the Opposition
 of Devils and Men.

V. 36. *And the foes of a man*—That loves and follows Me.

V. 37. *He that loveth father or mother more than me*—He that is not
 ready to give up all these, when they stand in Competition with his
 Duty.

V. 38. *He that taketh not his cross*—That is, whatever Pain or In-
 convenience cannot be avoided, but by doing some Evil, or omitting
 some Good.

V. 39. *He that findeth his Life shall lose it*—He that saves his Life,
 by denying me, shall lose it eternally ; and he that loses his Life, by
 confessing me, shall save it eternally. And as you shall be thus re-
 warded, so in Proportion shall they who entertain you for my Sake.

V. 41. *He that entertaineth a prophet*—That is, a Preacher of the
 Gospel ; *In the name of a prophet*—That is, because he is such, shall
 share in his Reward.

V. 42. *One of these little ones*—The very least Christian.

V. 1. *In their cities*—The other Cities of *Israel*.

|| *Micah vii. 6.* § Ch. xvi. 24. *Luke xiv. 27.* † Ch. xvi. 25.
 John xii. 25. * Ch. xviii. 5. *Luke x. 16.* John xiii. 20. † *Mark*
 ix. 41.

2 * Now when John had heard in the prison the
works of Christ, he sent two of his disciples,
3 And said to him, Art thou he that is to come, or
4 look we for another? And Jesus answering said
to them, Go and tell John the things which ye
5 hear and see. † The blind receive their sight,
the lame walk; the lepers are cleansed, and the
deaf hear; the dead are raised, and the poor have
6 the gospel preached to them: And happy is he
7 whosoever shall not be offended at me. And as
they departed, Jesus said to the multitudes concern-
ing John, what went ye out into the Wilderness
8 to see? A reed shaken with the wind? But what
went ye out to see? A man clothed in soft rai-
ment? Behold they that wear soft cloathing, are
9 in king's houses. But what went ye out to see?
A prophet? Yea, I say unto you, and more
10 than a prophet. For this is he of whom it is
written, ‡ Behold I send my messenger before thy
face, who shall prepare thy way before thee.
11 Verily I say unto you, among them that are born
of women, there hath not risen a greater prophet.

V. 2. *He sent two of his disciples*—Not because he doubted himself; but to confirm their Faith.

V. 3. *He that is to come*—The *Messiah*.

V. 4. *Go and tell John the things which ye hear and see*—Which are a stronger Proof of my being the *Messiah*, than any bare Assertions can be.

V. 5. *The poor have the gospel preached to them*—The greatest Mercy of all.

V. 6. *Happy is he who shall not be offended at me*—Notwithstanding all these Proofs that I am the *Messiah*.

V. 7. *As they departed, he said concerning John*—Of whom probably He would not have said so much, when they were present. *A reed shaken by the wind?*—No; nothing could ever shake John, in the Testimony he gave to the Truth. The Expression is proverbial.

V. 8. *A man clothed in soft, delicate raiment*—An effeminate Courtier, accustomed to Fawning and Flattery? You may expect to find Persons of such a Character in Palaces, not in a Wilderness.

V. 9. *More than a prophet*—For the Prophets only pointed me out afar off; but John was my immediate Fore-runner.

V. 11. *But he that is least in the kingdom of heaven, is greater than he*—Which an ancient Author explains thus: “One perfect in the Law, as John was, is inferior to one who is baptized into the Death of Christ. For this is the Kingdom of Heaven, even to be buried with Christ, and to be raised up together with him, John was greater than”

than John the Baptist; but he that is least in the
 12 kingdom of heaven, is greater than he. And from
 the days of John the Baptist till now the kingdom
 of heaven is entered by force, and they who strive
 13 with all their might take it by violence. * For all
 the prophets and the law prophesied until John.
 14 And if ye are willing to receive him, he is † Elijah,
 15 who was to come. He that hath ears to hear, let
 16 him hear. But whereto shall I liken this genera-
 tion; it is like children sitting in the markets,
 17 and calling to their fellows, And saying, We
 have piped unto you, and ye have not danced; we
 have mourned unto you, and ye have not lamented.
 18 For John came neither eating nor drinking, and
 19 they say, He hath a devil. The Son of man came
 eating and drinking, and they say, Behold a glut-
 ton and a wine-bibber, a friend of publicans and

“than all who had been then born of Women; but he was cut off
 “before the *Kingdom of heaven* was given.” [He seems to mean,
 that Righteousness, Peace, and Joy, which constitute the present,
 inward Kingdom of Heaven.] “He was blameless, as to that
 “*Righteousness which is by the Law*; but he fell short of those who are
 “perfected by the Spirit of Life which is in *Christ*. Whosoever
 “therefore is *least in the kingdom of heaven*, by Christian Regeneration,
 “is greater than any who has attained only the Righteousness of the
 “*Law*, because *the Law maketh nothing perfect*.” It may farther mean,
 The least true Christian Believer, has a more perfect Knowledge of
Jesus Christ, of his Redemption and Kingdom, than *John the Baptist*
 had, who died before the full Manifestation of the Gospel.

V. 12. *And from the days of John*—That is, from the Time that
John had fulfilled his Ministry, Men rush into my Kingdom with a
 Violence like that of those who are taking a City by Storm.

V. 13. *For all the prophets and the law prophesied until John*—For
 all that is written in the Law and the Prophets only foretold as distant,
 what is now fulfilled. In *John* the old Dispensation expired, and the
 new began.

V. 15. *He that hath ears to hear, let him hear*—A Kind of proverbial
 Expression, requiring the deepest Attention to what is spoken.

V. 16. *This generation*—That is, the Men of this Age. They are
 like those froward Children of whom their Fellows complain, that
 they will be pleased no Way.

V. 18. *John came neither eating nor drinking*—In a rigorous, austere
 Way, like *Elijah*. *And they say, He hath a devil*—Is melancholy,
 from the Influence of an evil Spirit.

V. 19. *The Son of man is come, eating and drinking*—Conversing in
 a free, familiar Way. *Wisdom is justified by her children*—That is, My
 Wisdom herein is acknowledged by those who are truly wise.

* *Luke xvi. 16.* † *Mal. iv. 5.*

- finners ; but wisdom is justified by her children.
- 20 Then began he to upbraid the cities, wherein the most of his mighty works had been done, because
- 21 they repented not. † Wo to thee, Chorazin, wo to thee, Bethsaida : for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in
- 22 sackcloth and ashes. Moreover I say to you, It shall be more tolerable for Tyre and Sidon in the
- 23 day of judgment than for you. And thou Capernaum, who hast been exalted to heaven, shalt be brought down to hell : for if the mighty works which have been done in thee, had been done in Sodom, it would have remained to this day.
- 24 Moreover I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment
- 25 than for thee. § At that time Jesus answering said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes.
- 26 Even so, Father ; for so it seemed good in thy

V. 20. *Then began he to upbraid the cities*—It is observable he had never upbraided them before. Indeed at first they had received him with all Gladness, *Capernaum* in particular.

V. 21. *Wo to thee, Chorazin*—That is, miserable art thou. For these are not Curses or Imprecations as has been commonly supposed ; but a solemn, compassionate Declaration of the Misery they were bringing on themselves. *Chorazin* and *Bethsaida* were Cities of *Galilee*, standing by the Lake of *Gennesareth*. *Tyre* and *Sidon* were Cities of *Phenicia*, lying on the Sea-shore. The Inhabitants of them were Heathens.

V. 22, 24. *Moreover I say to you*—Besides the general Denunciation of Wo to those stubborn Unbelievers, the Degree of their Misery will be greater, than even that of *Tyre* and *Sidon*, yea of *Sodom*.

V. 23, *Thou, Capernaum, who hast been exalted to heaven*—That is, highly honoured by my Presence and Miracles.

V. 25. *Jesus answering*—This Word does not always imply, that something had been spoken, to which an Answer is now made. It often means no more, than the *speaking in reference* to some Action or Circumstance preceding. The following Words *Christ* speaks in reference to the Case of the Cities above-mentioned : *I thank thee*—That is, I acknowledge and joyfully adore the Justice and Mercy of thy Dispensations : *Because thou hast hid*—That is, because Thou hast suffered these Things to be hid from Men, who are in other Respects wise and prudent, while Thou hast discovered them to those of the weakest Understanding, to them who are only wise to God-ward.

† *Luke x: 13.* § *Luke x, 21.*

- 27 fight. All things are delivered to me by my Father; and no one knoweth the Son but the Father; neither knoweth any one the Father, save the Son and he to whomsoever the Son is pleased to reveal him.
- 28 Come to me, all ye that labour and are heavy
- 29 laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls.
- 30 For my yoke is easy and my burden is light.

XII. * At that time Jesus went on the sabbath thro' the corn, and his disciples were hungry, and

2 plucked the ears of corn and ate. But the Pharisees seeing it said to him, Behold thy disciples do

3 what is not lawful to do on the sabbath. But he said to them, have ye not read what David did when he was hungry, and they that were with

4 him? † How he entered into the house of God, and ate the shew-bread, which it was not lawful

V. 27. *All things are delivered to me*—Our LORD here addressing Himself to his Disciples, shews why Men wise in other Things, do not know this: Namely, because none can know it by natural Reason; none but those to whom he revealeth it.

V. 28. *Come to me*—Here He shews to whom *He is pleased to reveal* these Things; to the weary and heavy laden: *Ye that labour*—After Rest in God: *And are heavy laden*—With the Guilt and Power of Sin: *And I will give you rest*—I alone (for none else can) will freely give you (what ye cannot purchase) Rest from the Guilt of Sin by justification, and from the Power of Sin by Sanctification.

V. 29. *Take my Yoke upon you*—Believe in me: Receive me as your Prophet, Priest, and King: *For I am meek and lowly in heart*—Meek toward all Men, lowly toward God: *And ye shall find rest*—Whoever therefore does not find Rest of Soul, is not meek and lowly. The Fault is not in the Yoke of Christ: But in thee, who hath not taken it upon thee. Nor is it possible for any one to be discontented, but thro' Want of Meekness or Lowliness.

V. 30. *For my yoke is easy*—Or rather gracious, sweet, benign, delightful: *And my burden*—Contrary to those of Men, is Ease, Liberty, and Honour.

V. 1. *His disciples plucked the ears of corn, and ate*—Just what sufficed for present Necessity: Dried Corn was a common Food among the Jews.

V. 3. *Have ye not read what David did*—And Necessity was a sufficient Plea for his transgressing the Law in an higher Instance.

V. 4. *He entered into the House of God*—Into the Tabernacle. The Temple was not yet built. *The shew bread*—So they called the Bread which

* Mark ii. 23. Luke vi. 1. † 1 Sam. xxi. 6.

for him to eat, neither for them who were with
 5 him, but only for the priests? Or have ye not
 read in the law, that on the sabbath-days the priests
 in the temple profane the sabbath and are blame-
 6 less? But I say to you, That a greater than the
 7 temple is here. * And if ye had known what
 that meaneth, I will have mercy and not sacrifice,
 8 ye would not have condemned the guiltless. For
 the Son of man is Lord even of the sabbath.
 9 † And departing thence, he went into their
 10 synagogue. And behold there was a man who
 had a withered hand. And they asked him, saying,
 Is it lawful to heal on the sabbath? that they might
 11 accuse him. And he said to them, What man
 shall there be among you, that shall have one sheep,
 who if it fall into a pit on the sabbath, will not
 12 lay hold on it and lift it out? How much then is
 a man better than a sheep? Wherefore it is lawful

which the Priest, who served that Week, put every Sabbath-day on
 the Golden Table that was in the Holy Place, before the Lord.
 The Loaves were twelve in Number, and represented the twelve
 Tribes of *Israel*: When the new were brought, the stale were taken
 away, but were to be eaten by the Priests only.

V. 5. *The priests in the temple profane the sabbath*—That is, Do their
 ordinary Work on this, as on a common Day, cleaning all Things,
 and preparing the Sacrifices. *A greater than the temple*—If therefore
 the Sabbath must give way to the Temple, much more must it give
 way to me.

V. 7. *I will have mercy and not sacrifice*—That is, when they inter-
 fere with each other, I always prefer Acts of Mercy, before Matters
 of positive Institution: Yea, before all ceremonial Institutions what-
 ever; because these being only Means of Religion, are suspended of
 course, if Circumstances occur, wherein they clash with Love, which
 is the End of it.

V. 8. *For the Son of man*—Therefore they are *guiltless*, were it on-
 ly on this Account, that they act by my Authority, and attend on
 me in my Ministry, as the Priests attended on God in the Temple:
Is Lord even of the sabbath—This certainly implies, that the Sabbath
 was an Institution of great and distinguished Importance: It may per-
 haps also refer to that signal Act of Authority which *Christ* afterwards
 exerted over it, in changing it from the seventh to the first Day of the
 Week. If we suppose here is a Transposition of the 7th and 8th
 Verses, then the 8th Verse is a Proof of the 6th.

V. 12. *It is lawful to do good on the sabbath-day*—To save a Beast,
 much more a Man.

VOL. I.

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V. 18. Ho

* Matt. ix. 13. † Mark iii. 1. Luke vi. 6.

- 13 to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched *it* forth; and it was restored whole, as
 14 the other. Then the Pharisees went out, and took council together against him, how they might
 15 destroy him. And Jesus knowing *it* withdrew from thence; and great multitudes followed him,
 16 and he healed them all, And charged them not to
 17 make him known: That it might be fulfilled which was spoken by the prophet Isaiah, saying,
 18 † Behold my servant, whom I have chosen, my beloved in whom my Soul delighteth: I will put my Spirit upon him, and he shall shew judgment to
 19 the heathens. He shall not strive nor clamour, neither shall any man hear his voice in the streets.
 20 He shall not break a bruised reed, and smoking flax he shall not quench, till he send forth judgment
 21 unto victory. And in his name shall the heathens trust.
 22 ‡ Then was brought to him a demoniac, blind and dumb; and he healed him, so that the blind
 23 and dumb both spake and saw. And all the multitude were amazed and said, Is not this the Son of
 24 David? * But the Pharisees hearing *it* said, This

V. 18. *He shall shew judgment to the heathens*—That is, He shall publish the merciful Gospel to them also: The Hebrew Word signifies either Mercy or Justice.

V. 19. *He shall not strive, nor clamour; neither shall any man hear his voice in the streets*—That is, He shall not be contentious, noisy, or ostentatious; but gentle, quiet, and lowly. We may observe, each Word rises above the other, expressing a still higher Degree of Humility and Gentleness.

V. 20. *A bruised reed*—A convinced Sinner; one that is bruised with the Weight of Sin: *Smoking flax*—One that has the least good Desire, the faintest Spark of Grace: *till he send forth judgment unto victory*—That is, till he make Righteousness compleatly victorious over all its Enemies.

V. 21. *In his name*—That is, in Him.

V. 22. *A demoniac, blind and dumb*—Many undoubtedly supposed these Defects to be merely natural. But the Spirit of God saw otherwise, and gives the true Account both of the Disorder and the Cure. How many other Disorders, seemingly natural, may even now be owing to the same Cause?

V. 23. *Is not this the Son of David*—That is, the Messiah.

† *Isai. xlii. 1, &c.* ‡ *Luke xi. 14.* * *Mark iii. 22.*

V. 25. *Jesus*

fellow casteth not out devils but by Beelzebub the
 25 prince of the devils. And Jesus knowing their
 thoughts said to them, Every kingdom divided
 against itself is brought to desolation, and every
 city or house divided against itself shall not be
 26 established. And if Satan cast out Satan, he is
 divided against himself: how then shall his king-
 27 dom be established? And if I by Beelzebub cast
 out devils, by whom do your children cast *them* out?
 28 Therefore they shall be your judges. But if it be
 by the Spirit of God *that* I cast out devils, then
 29 the kingdom of God is come upon you. How
 can one enter into the strong one's house, and
 plunder his goods, unless he first bind the strong
 30 one? And then he will plunder his house. He
 that is not with me is against me, and he that ga-
 31 thereth not with me, scattereth. † Wherefore I
 say to you, All manner of sin and blasphemy shall

V. 25. *Jesus knowing their thoughts*—It seems, they had as yet only said it in their Hearts.

V. 26. *How shall his kingdom be established*—Does not that subtle Spirit know, this is not the Way to establish his Kingdom?

V. 27. *By whom do your children*—That is, Disciples, *cast them out*—It seems, some of them really did this; altho' the Sons of *Senna* could not. *Therefore they shall be your judges*—Ask them, if Satan will cast out Satan: Let even them be Judges in this Matter. And they shall convict you of Obstinacy and Partiality, who impute that in Me to *Beelzebub*, which in them you impute to God. Besides, how can I rob him of his Subjects, till I have conquered him? *The kingdom of God is come upon you*—Unawares; before you expected: So the Word implies.

V. 29. *How can one enter into the strong one's house, unless he first bind the strong one*—So *Christ* coming into the World, which was then eminently the strong one's, Satan's House, first bound him, and then took his Spoils.

V. 30. *He that is not with me is against me*—For there are no Neuters in this War. Every one must be either with *Christ* or against Him; either a loyal Subject or a Rebel. And there are none upon Earth, who neither promote nor obstruct his Kingdom. For he that does not gather Souls to God, scatters them from Him.

V. 31. *The blasphemy against the Spirit*—How much Stir has been made about this? How many Sermons, yea, Volumes have been written concerning it? And yet there is nothing plainer in all the Bible. It is neither more nor less, than the ascribing those Miracles to the Power of the Devil, which *Christ* wrought by the Power of the Holy Ghost.

V. 32. *Whoever*

† *Mark* iii. 28. *Luke* xii. 10.

- be forgiven to men; but the blasphemy against the
 32 Spirit shall not be forgiven to men. And whosoever
 speaketh against the Son of man, it shall be
 forgiven him: but whosoever speaketh against the
 Holy Ghost, it shall not be forgiven him, neither
 33 in this world, nor in that to come. * Either
 make the tree good and its fruit good, or make
 the tree corrupt and its fruit corrupt; for the tree
 34 is known by its fruit. Ye brood of vipers, how
 can ye, being evil, speak good things? For out
 of the abundance of the heart the mouth speaketh.
 35 A good man out of the good treasure bringeth
 forth good things: and an evil man out of the evil
 36 treasure bringeth forth evil things. But I say to
 you, That every idle word which men shall speak,
 they shall give an Account thereof in the day of
 37 judgment. For by thy words thou shalt be justi-
 fied, or by thy words thou shalt be condemned.
 38 † Then certain of the Scribes and Pharisees

V. 32. *Whosoever speaketh against the Son of man*—In any other Respect: *It shall be forgiven him*—Upon his true Repentance: *But whosoever speaketh thus against the Holy Ghost, it shall not be forgiven, neither in this world nor in the world to come*—This was a proverbial Expression among the Jews, for a Thing that would never be done. It here means farther, He shall not escape the Punishment of it, either in this World or in the World to come. The Judgment of God shall overtake him, both here and hereafter.

V. 33. *Either make the tree good and its fruit good: or make the tree corrupt and its fruit corrupt*—That is, you must allow, they are both good, or both bad. For if the Fruit is good, so is the Tree; if the Fruit is evil, so is the Tree also. *For the tree is known by its fruit*—As if he had said, Ye may therefore know Me by my fruits.—By my converting Sinners to God, you may know that God hath sent me.

V. 34. In another Kind likewise, *the tree is known by its fruit*—Namely, the Heart by the Conversation.

V. 36. Ye may perhaps think, God does not so much regard your Words. *But I say to you*—That not for blasphemous and profane Words only, but *for every idle word which men shall speak*—For Want of Seriousness or Caution, for every Discourse which is not conducive to the Glory of God, *they shall give account in the day of judgment*.

V. 37. *For by thy Words* (as well as thy Tempers and Works) *thou shalt then be either acquitted or condemned*. Your Words as well as Actions shall be produced in Evidence for or against you, to prove whether you was a true Believer or not. And according to that Evidence you will either be acquitted or condemned in the great Day.

V. 38. *We would see a sign*—Else we will not believe this.

* Matt. vii. 16. Luke vi. 43. † Matt. xvi. 1. Luke xi. 16, 29.

answered, saying, Master, we would see a sign
 39 from thee. And he answering said to them, An
 evil and adulterous generation seeketh a sign, and
 there shall no sign be given it, but the sign of the pro-
 40 phet *Jonah*. † For as *Jonah* was three days and three
 nights in the belly of the great fish, so shall the Son
 of man be three days and three nights in the heart
 41 of the Earth. The men of Nineveh shall rise up
 in the judgment with this generation and shall
 condemn it; for they repented at the preaching of
Jonah; and behold a greater than *Jonah* is here.
 42 * The queen of the south shall rise up in the judg-
 ment with this generation and shall condemn it;
 for she came from the uttermost parts of the earth,
 to hear the wisdom of Solomon; and behold a
 43 a greater than Solomon is here. ‡ When the
 unclean spirit is gone out of a man, he walketh
 thro' dry places, seeking rest, and findeth none.

V. 39. *An adulterous generation*—Whose Heart wanders from God tho' they profess Him to be their Husband. Such Adulterers are all those who love the World, and all who seek the Friendship of it. *Seeketh a sign*—After all they have had all already, which were abundantly sufficient to convince them, had not their Hearts been estranged from God, and consequently averse to the Truth. *The sign of Jonah*—Who was herein a Type of *Christ*.

V. 40. *Three days and three nights*—It was customary with the Eastern Nations, to reckon any Part of a natural Day of twenty-four Hours, for the whole Day. Accordingly they used to say, A Thing was done after three or seven Days, if it was done on the third or seventh Day, from that which was last mentioned. Instances of this may be seen, 1 *Kings* xx. 29. and in many other Places. And as the *Hebrews* had no Word to express a natural Day, they used Night and Day, or Day and Night for it. So that to say, a Thing happened after three days and three nights, was with them the very same, as to say, it happened after three Days, or on the third Day. See *Ester* iv. 16. v. 1. *Gen.* vii. 4, 12. *Ex.* xxiv. 18. xxxiv. 28.

V. 42. *She came from the uttermost parts of the earth*—That Part of *Arabia* from which she came, was the uttermost Part of the Earth that Way, being bounded by the Sea.

V. 43. But how dreadful will be the Consequence of their rejecting Me? *When the unclean spirit goeth out*—Not willingly, but being compelled by one that is stronger than he. *He walketh*—Wanders up and down; *thro' dry places*—Barren, dreary, desolate; or, Places not yet watered with the Gospel: *Seeking rest and findeth none*—How can he, while he carries with him his own Hell? And is it not the Case of his Children too? Reader, Is it thy Case?

F 2

V. 44.

† *Jonah* ii. 1. * 1 *Kings* x. 1. ‡ *Luke* xi. 24.

44 Then he saith, I will return to my house whence
I came out, and when he is come, he findeth it
45 empty, swept and garnished. Then goeth he and
taketh with him seven other spirits more wicked
than himself, and they enter in and dwell there,
and the last state of that man is worse than the first.
So shall it be also to this wicked generation.

46 † While he yet talked to the multitude, behold
his mother and his brethren stood without, seeking
47 to speak to him. And one said to him, Behold
thy mother and thy brethren stand without, seek-
48 ing to speak to thee. And he answering said to
him that told him, Who is my mother, and who
49 are my brethren? And stretching forth his hand
toward his disciples he said, Behold my mother
50 and my brethren. For whosoever shall do the will
of my Father who is in heaven, the same is my
brother and sister and mother.

XIII. * The same day went Jesus out of the house,
2 and sat by the sea-side. And great multitudes

V. 44. *Whence I came out*—He speaks as if he had come out of his own Accord: See his Pride! *He findeth it empty*—Of God, of Christ, of his Spirit: *Swept*—From Love, Lowliness, Meekness, and all the Fruits of the Spirit: *And garnished*—With Levity and Severity: So that there is nothing to keep him out, and much to invite him in.

V. 45. *Seven other spirits*—That is, a great many; a certain Number being put for an uncertain: *More wicked than himself*—Whence it appears, that there are Degrees of Wickedness among the Devils themselves: *They enter in and dwell*—For ever, in him who is forsaken of GOD. *So shall it be to this wicked generation*—Yea and to Apostates in all Ages.

V. 46. *His brethren*—His Kinsmen: They were the Sons of Mary the Wife of Cleopas or Alphaeus, his Mother's Sister; and came now seeking to take him, as one beside himself, Mark iii. 21.

V. 48. *And he answering, said*—Our LORD's knowing why they came, sufficiently justifies his seeming Disregard of them.

V. 49, 50. See the highest Severity, and the highest Goodness! Severity to his Natural, Goodness to his Spiritual Relations! In a Manner disclaiming the former, who opposed the Will of his heavenly Father, and owning the latter, who obeyed it.

V. 2. *He went into the vessel*—Which constantly waited upon Him, while He was on the Sea-coast.

† Mark iii. 31. Luke viii. 19. * Mark iv. 1. Luke viii. 4.

were gathered together to him, so that he went in-
 to the vessel and sat, and all the multitude stood
 3 on the shore. And he spake many things to them
 in parables, saying, Behold the sower went forth
 4 to sow. And while he sowed, some seeds fell by the
 high-way side, and the birds came and devoured
 5 them. Others fell upon stony places, where they
 had not much earth; and they sprung up immedi-
 6 ately, because they had not depth of earth. And
 when the sun was up, they were scorched; and be-
 7 cause they had not root, they withered away. And
 some fell among thorns; and the thorns sprung up
 8 and choaked them. And others fell on the good
 ground, and brought forth fruit, some an hundred
 9 fold, some sixty, some thirty. He that hath ears

V. 3. *In parables*—The Word is here taken in its proper Sense, for apt Similies or Comparisons. This Way of speaking, extremely common in the Eastern Countries, drew and fixt the Attention of many, and occasioned the Truths delivered, to sink the deeper into humble and serious Hearers. At the same Time, by an awful Mixture of Justice and Mercy, it hid them from the Proud and Careless.

In this Chapter our LORD delivers seven Parables; directing the four former (as being of general Concern) to all the People; the three latter to his Disciples.

Behold the sower—How exquisitely proper is this Parable to be an Introduction to all the rest? In this our LORD answers a very obvious and a very important Question. The same Sower, *Christ*, and the same Preachers sent by Him, always sow the same Seed: Why has it not always the same Effect? He that hath Ears to hear, let him hear!

V. 4. *And while he sowed, some seeds fell by the highway-side, and the birds came and devoured them*—It is observable, that our LORD points out the grand Hinderances of our bearing Fruit, in the same Order as they occur. The first Danger is, That the Birds will devour the Seed. If it escape this, there is then another Danger, namely, Lest it be scorched, and wither away. It is long after this that the Thorns spring up and choke the good Seed.

A vast Majority of those who hear the Word of GOD, receive the Seed as by the *highway-side*. Of those who do not lose it by the Birds, yet many receive it as *on stony places*. Many of them who receive it in a better Soil, yet suffer the thorns to grow up and choke it: So that few even of these endure to the End, and bear fruit unto perfection. Yet in all these Cases, it is not the Will of GOD that hinders, but their own voluntary Perverseness.

V. 8. *Good ground*—Soft, not like that by the Highway-side; deep, not like the stony Ground; purged, not full of Thorns.

- 10 to hear let him hear. And the disciples came and said to him, Why speakest thou to them in
 11 parables? He answering said unto them, Because to you it is given to know the mysteries of the kingdom of heaven; but to them it is not given.
 12 for * whosoever hath, to him shall be given; and he shall have abundance: but whosoever hath not, from him shall be taken away even what he hath.
 13 Therefore I spake to them in parables, because seeing they see not, and hearing they hear not,
 14 neither do they understand. And in them is fulfilled the prophecy of *Isaiah* who saith, † Hearing ye will hear, but in no wise understand, and seeing ye will see, but in no wise perceive. For the heart of this people is waxed fat, and *their* ears are dull of hearing, and their eyes have they closed: lest at any time they should see with *their* eyes, and hear with *their* ears and understand with *their* hearts, and should be converted and I should heal

V. 11. *To you, who have, it is given to know the mysteries of the kingdom of heaven*—The deep Things, which Flesh and Blood cannot reveal, pertaining to the inward, present Kingdom of Heaven. *But to them who have not, it is not given*—Therefore speak I in parables, that ye may understand, while they do not understand.

V. 12. *Whosoever hath*—That is, improves what he hath, uses the Grace given according to the design of the Giver; *to him shall be given*—More and more, in Proportion to that Improvement. *But whosoever hath not*—Improves it not, *from him shall be taken even what he hath*. Here is the grand Rule of God's dealing with the Children of Men: A Rule, fixt as the Pillars of Heaven. This is the Key to all his providential Dispensations; as will appear to Men and Angels in that Day.

V. 13. *Therefore I speak to them in parables, because seeing they see not*—In Pursuance of this general Rule, I do not give more Knowledge to this People, because they use not that which they have already: Having all the Means of seeing, hearing, and understanding, they use none of them; they do not effectually see, or hear, or understand any Thing.

V. 14. *Hearing ye will hear, but in no wise understand*—That is, *Ye will surely hear*: All possible Means will be given you; yet they will profit you nothing: Because your Heart is sensual, stupid, and insensible; your spiritual Senses are shut up; yea, you have closed your eyes against the Light; as being unwilling to understand the Things of God, and afraid, not desirous that He should heal you.

V. 26.

* Ch. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26. † *Isaiah* vi. 9. John xii. 40. Acts xxviii. 26.

16 them. ‡ But blessed are your eyes, for they
 17 see, and your ears for they hear. For verily I
 say unto you, That many prophets and righteous
 men have desired to see the things which ye see,
 and have not seen *them*, and to hear the things
 18 which ye hear, and have not heard *them*. Hear ye
 19 therefore the parable of the sower. When any
 one heareth the word of the kingdom, and consid-
 ereth *it* not, the wicked one cometh, and catch-
 eth away what was sown in his heart. This is he
 20 who received seed by the highway-side. But he
 who received the seed in stony *places*, is he that
 heareth the word and immediately receiveth it
 21 with joy. Yet he hath not root in himself, and so
 endureth but for a while : for when tribulation or
 persecution ariseth because of the word, straight-
 22 way he is offended. He that received the seed
 among the thorns, is he that heareth the word ;
 and the care of this world and the deceitfulness of
 riches choke the word, and it becometh unfruitful.

V. 16. *But blessed are your eyes*---For you both see and understand. You know how to prize the Light which is given you.

V. 19. *When any one heareth the word and considereth it not*---The first and most general Cause of Unfruitfulness. *The wicked one cometh* ---Either inwardly ; filling the Mind with Thoughts of other Things : Or by his Agents. Such are all they that introduce other Subjects, when Men should be considering what they have heard.

V. 20. *The seed sown on stony places*, therefore *sprung up* soon, *because* it did not sink deep. (ver. 5.) *He receiveth it with joy*---Perhaps with Transport, with Extasy : Struck with the Beauty of Truth, and drawn by the Preventing Grace of God.

V. 21. *Yet hath he not root in himself*---No deep Work of Grace : no Change in the Ground of his Heart. Nay, he has no deep Conviction : And without this, good Desires soon wither away. *He is offended*---He finds a thousand plausible Pretences for leaving so narrow and rugged a Way.

V. 22. *He that received the seed among the thorns, is he that heareth the word and considereth it* --In spite of Satan and all his Agents : Yea, *hath root in himself*, is deeply convinced, and in great Measure, inwardly changed ; so that he will not draw back, even *when tribulation or persecution ariseth*. And yet even in him, together with the good Seed, *the thorns spring up* [ver. 7.] (perhaps unperceived at first) till they gradually *choke it*, destroy all its Life and Power, and it *becometh unfruitful*.

Cares

23 But he that received seed on the good ground, is he that heareth the word and considereth it : who also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

24 He proposed to them another parable, saying, The Kingdom of heaven is like a man sowing good
25 seed in his field. But while men slept, his enemy came and sowed darnel amidst the wheat, and went
26 away. And when the blade was sprung up and brought forth fruit, then appeared the darnel also.
27 So the servants of the householder came to him, and said, Sir, didst not thou sow good seed in thy field? Whence then hath it darnel? He said to

Cares are thorns to the Poor; Wealth to the Rich; the Desire of other Things to All. *The deceitfulness of riches*---Deceitful indeed! For they smile, and betray: Kiss, and smite into Hell. They put out the Eyes, harden the Heart, steal away all the Life of God: Fill the Soul with Pride, Anger, Love of the World: Make Men Enemies to the whole Cross of *Christ*! And all the while are eagerly desired, and vehemently pursued, even by those who believe there is a God!

V. 23. *Some an hundred fold, some sixty, some thirty*---That is, in various Proportions; some abundantly more than others.

V. 24. *He proposed a other parable*---In which He farther explains the Case of unfruitful Hearers. *The kingdom of heaven* (as has been observed before) sometimes signifies eternal Glory: Sometimes the Way to it, Inward Religion: Sometimes, as here, the Gospel Dispensation: The Phrase is likewise used for a Person or Thing relating to any of those: So in this Place, it means, *Christ* preaching the Gospel, who is like a man sowing good seed---The Expression, *is like*, both here and in several other Places, only means, That the Thing spoken of may be illustrated by the following Similitude. *Who sowed good seed in his field*---God sowed nothing but Good in his whole Creation. *Christ* sowed only the good Seed of Truth in his Church.

V. 25. *But while men slept*---They ought to have watched: The Lord of the Field sleepeth not. *His enemy came and sowed darnel*---This is very like Wheat, and commonly grows among Wheat rather than among other Grain: But Tares or Vetches are of the Pulse Kind, and bear no Resemblance to Wheat.

V. 26. *When the blade was sprung up, then appeared the darnel*---It was not discerned before: It seldom appears, as soon as the good Seed is sown: All at first appears to be Peace, and Love, and Joy.

V. 27. *Didst not thou sow good seed in thy field? Whence then hath it darnel?*---Not from the Parent of Good. Even the Heathen could say,

“ No Evil can from Thee proceed ;

“ ’Tis only suffer’d, not decreed :

“ As Darkness is not from the Sun,

“ Nor mount the Shades, till he is gone.”

28 them, An enemy hath done this. The servants
said to him, Wilt thou then, that we go and ga-
29 ther them up? But he said, No: lest gathering up
30 the darnel, ye root up the wheat with them. Suf-
fer both to grow together till the harvest; and at
the time of the harvest I will say to the reapers,
Gather ye together first the darnel, and bind it in
bundles to burn it, but gather the wheat into my
barn.

31 He proposed to them another parable, saying,
* The kingdom of heaven is like a grain of mus-
tard seed, which a man took and sowed in his
32 field: Which indeed is the least of all seeds, but
when it is grown up, it is the greatest of herbs,
and becometh a tree, so that the birds of the air
come and lodge in the branches of it.

33 He spake another parable to them: † The
kingdom of heaven is like leaven, which a wo-
man taking, covered up in three measures of meal,
till the whole was leavened.

34 All these things spake Jesus to the multitude

V. 28. *He said, An Enemy hath done this.*—A plain Answer to the great Question, concerning the Origin of Evil. God made Men (as he did Angels) *Intelligent Creatures*, and consequently *Free* either to chuse Good or Evil: But he implanted no Evil in the human Soul: *An Enemy* (with Man's Concurrence) *hath done this*.

Darnel, in the Church, is, properly, outside Christians, such as have the Form of Godliness, without the Power. Open Sinners, such as have neither the Form nor the Power, are not so properly Darnel, as Thistles and Brambles: These ought to be *rooted up* without Delay, and not *suffered* in the Christian Community. Whereas should fallible Men attempt to *gather up the darnel*, they would often *root up the wheat with them*.

V. 31. *He proposed to them another parable*—The former Parables relate chiefly to unfruitful Hearers; these that follow, to those who bear good Fruit. *The kingdom of heaven*—Both the Gospel Dispensation, and the Inward Kingdom.

V. 32. *The least*—That is, One of the least: A Way of speaking extremely common among the *Jews*. *It becometh a tree*—In those Countries it grows exceeding large and high. So will the Christian Doctrine spread in the World, and the Life of *Christ* in the Soul.

V. 33. *Three measures*—This was the Quantity which they usually baked at once; *till the whole was leavened*—Thus will the Gospel leaven the World, and Grace the Christian.

V. 34. *Without a parable spake he not unto them*—That is, Not at that Time; at other Times he did.

35 in parables, and without a parable spake he not unto them: Whereby was fulfilled what was spoken by the prophet, saying, † I will open my mouth in parables; I will utter things hid from the foundation of the world.

36 Then Jesus having sent the multitude away, went into the house: and his disciples came to him, saying, Declare to us the parable of the darnel of
37 the field. He answering said to them, He that
38 soweth the good seed is the Son of Man. The field is the world; the good seed are the children of the kingdom, but the darnel are the children of
39 the wicked one. The enemy that sowed them is the devil: the harvest is the end of the world;
40 the reapers are the angels. As therefore the darnel is gathered and burnt with fire, so shall it be
41 at the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that
42 do iniquity; And shall cast them into the furnace of fire; there shall be the wailing and the gnashing
43 of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that
hath ears to hear, let him hear.

44 Again the kingdom of heaven is like treasure hid in a field, which a man having found hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

V. 38. *The good seed are the children of the kingdom*---That is, the Children of God, the Righteous.

V. 41. *They shall gather all things that offend*---Whatever had hindered or grieved the Children of God; whatever Things or Persons, had hindered the good Seed which *Christ* had sown from taking Root or bearing Fruit. The *Greek Word* is, *All Scandals*.

V. 44. The three following Parables are proposed not to the Multitude, but peculiarly to the Apostles: The two former of them relate to those who receive the Gospel; the third, both to those who receive and those who preach it. *The kingdom of heaven is like treasure hid in a field*---The Kingdom of God within us, is a Treasure indeed, but a Treasure hid from the World, and from the most wise and prudent in it. He that *finds* this Treasure (perhaps when he thought it far from him) hides it deep in his Heart, and gives up all other Happiness for it.

V. 44.

45 Again, the kingdom of heaven is like a man-
 46 chant seeking goodly pearls: Who having found
 one pearl of great value, went and sold all that he
 had, and bought it.

47 Again, the kingdom of heaven is like a net
 cast into the sea, and gathering of every kind:
 18 which when it was full, they drew to the shore,
 and sitting down, gathered the good into vessels,
 but cast the bad away. So shall it be at the end
 49 of the world. The angels shall come forth and
 50 sever the wicked from among the just; And shall
 cast them into the furnace of fire: there shall be
 51 the wailing and the gnashing of teeth. Jesus saith
 to them, Have ye understood all these things?
 52 They say to him, Yea, Lord. Then saith he to
 them, Therefore every scribe instructed unto the
 kingdom of heaven, is like an householder, who
 bringeth out of his treasure things new and old.

53 And when Jesus had finished these parables, he
 54 departed thence: * And coming into his own
 country, he taught them in their synagogue, so
 that they were astonished and said, Whence hath
 55 HE this wisdom and these mighty works? Is not

V. 45. *The kingdom of heaven*—That is, one who earnestly seeks for it: In the 47th Verse it means, The Gospel preached, which is like a net gathering of every Kind: Just so the Gospel wherever it is preached, gathers at first both good and bad, who are for a Season full of Approbation and warm with good Desires. But Christian Discipline, and strong, close Exhortation, begin that Separation in this World, which shall be accomplished by the Angels of God, in the World to come.

V. 52. *Every scribe instructed unto the kingdom of heaven*—That is, every duly-prepared Preacher of the Gospel, has a Treasure of divine Knowledge, out of which he is able to bring forth all Sorts of Instructions. The Word *Treasure* signifies any Collection of Things whatsoever, and the Places where such Collections are kept.

V. 53. *He departed thence*—He crossed the Lake from Capernaum: And came once more into his own country—Nazareth: But with no better Success than he had had there before.

V. 54. *Whence hath HE*—Many Texts are not understood, for want of knowing the proper Emphasis: And others are utterly misunderstood, by placing the Emphasis wrong. To prevent this in some Measure, the Emphatical Words are here printed in Capital Letters.

V. 55. *The Carpenter's son*—The Greek Word means, One that works either in Wood, Iron, or Stone. *His brethren*—Or Kinsmen.

this the carpenter's son? Is not his mother called Mary? And his brethren James and Joses and Simon and Jude? And his sisters are they not all with us? Whence then hath HE all these things? † and they were offended at him. But Jesus said to them, A prophet is not without honour, save in his own country, and in his own house. And he wrought not many mighty works there, because of their unbelief.

XIV. * At that time Herod the Tetrarch heard the fame of Jesus, And said to his servants, This is John the Baptist: he is risen from the dead, and therefore these mighty powers exert themselves in him. ‡ For Herod having apprehended John, had bound and put him in prison, for Herodias's sake, his brother Philip's wife. For John had said to him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they accounted him a prophet. But when Herod's birth-day was kept, the

They were the Sons of Mary, Sister to the Virgin, and Wife of Cleophas or Alphaeus. James—Styled by St. Paul, also, the Lord's Brother. Gal. i. 19. Simon—Surnamed the Canaanite.

V. 57. *They were offended at him*—They looked on Him as a mean, ignoble Man, not worthy to be regarded.

V. 58. *He wrought not many mighty works, because of their unbelief*—And the Reason why many mighty Works are not wrought now, is not, That the Faith is every where planted; but, That Unbelief every where prevails.

V. 1. *At that time*—When our LORD had spent about a Year in his public Ministry. *Tetrarch*—King of a fourth Part of his Father's Dominions.

V. 2. *He is risen from the dead*—Herod was a Sadducee: And the Sadducees denied the Resurrection of the Dead. But Sadduceism staggers, when Conscience awakes.

V. 3. *His brother Philip's wife*—Who was still alive.

V. 4. *It is not lawful for thee to have her*—It was not lawful indeed for either of them to have her. For her Father *Aristobulus* was their own Brother. John's Words were rough like his Raiment. He would not break the Force of Truth, by using soft Words even to a King.

V. 5. *He would have put him to death*—In his Fit of Passion; but he was then restrained by the Fear of the Multitude; and afterwards, by the Reverence he bore him.

V. 6. *The daughter of Herodias*—Afterwards infamous for a Life suitable to this Beginning.

† John iv. 44. * Mark vi. 14. Luke ix. 7. ‡ Mark vi. 17.

daughter of Herodias danced before them and
 7 pleased Herod. Whereupon he promised with an
 8 oath, to give her whatever she should ask. And
 she being before instructed by her mother, said,
 Give me here John the Baptist's head in a charger.
 9 And the king was sorry; yet for the oath's sake,
 and them who sat with him at table, he commanded
 10 it to be given her. And he sent and beheaded John
 11 in the prison. And his head was brought in a
 charger, and given to the damsel, and she carried
 12 it to her mother. And his disciples came and took
 up the body, and buried it, and went and told
 13 Jesus. † And Jesus hearing it, withdrew thence by
 ship into a desert place apart: but when the people
 heard thereof, they followed him by land out
 of the cities.

14 And coming forth he saw a great multitude, and
 was moved with tender compassion for them, and
 15 healed their sick. * And in the evening his disci-
 ples came to him, saying, This is a desert place,
 and the time is now past: send the multitude a-
 way, that going into the villages, they may buy
 16 themselves victuals. But Jesus said to them, They

V. 8. *Being before instructed by her mother*—Both as to the Matter and Manner of her Petition: *She said, Give me here*—Fearing if he had Time to consider, he would not do it: *John the Baptist's head in a charger*—A large Dish or Bowl.

V. 9. *And the king was sorry*—Knowing that John was a good Man: *Yet for the oath's sake*—So he murdered an innocent Man from mere Tenderneſs of Conſcience!

V. 10. *And he sent and beheaded John in the prison, and his head was given to the damſel*—How myſterious is the Providence, which left the Life of ſo holy a Man in ſuch infamous Hands! Which permitted it to be ſacrificed to the Malice of an abandoned Harlot, the Petulancy of a vain Girl, and the Raſhneſs of a fooliſh, perhaps drunken Prince, who made a Prophet's Head the Reward of a Dance! But we are ſure the Almighty will repay his Servants in another World, for whatever they ſuffer in this.

V. 13. *Jesus withdrew into a deſert place*—1. To avoid Herod; 2. Be-
 cauſe of the Multitude preſſing upon him; (*Mark vi. 32.*) and 3.
 To talk with Diſciples, newly returned from their Progreſs;
 (*Luke ix. 10.*) apart—From all but his Diſciples.

V. 15. *The time is now paſt*—The uſual Meal-time.

V. 22. *He*

† *Mark vi. 32, 34. Luke ix. 10. John vi. 1.* * *Mark vi. 35.*
Luke ix. 12. John vi. 5.

17 need not go : give ye them to eat. They say to him,
 18 We have here but five loaves and two fishes. He
 19 said, Bring them hither to me. And he com-
 manded the multitude to sit down on the grass ; and
 taking the five loaves and the two fishes, looking
 up to heaven he blessed and brake, and gave the
 loaves to his disciples, and the disciples to the
 20 multitude. And they all ate and were satisfied :
 and they took up of the fragments that remained
 21 twelve baskets full. And they that had eaten were
 about five thousand, beside women and children.
 22 ‡ And he constrained his disciples, to go straight-
 way into the vessel, and go before him to the other
 23 side, till he sent the multitude away. And hav-
 ing sent the multitude away, he went up into a
 24 mountain apart to pray. And in the evening he
 was there alone : but the vessel was now in the
 midst of the sea, tossed by the waves ; for the
 25 wind was contrary. In the fourth watch of the
 26 night he went to them, walking on the sea. And
 the disciples seeing him walking on the sea, were
 affrighted, saying, It is an apparition : and they
 27 cried out for fear. But Jesus immediately spake
 to them, saying, Take courage : it is I : be not
 28 afraid. And Peter answering, said, Lord, if it be
 29 thou, bid me come to thee on the waters. And
 he said, Come. And Peter going down from the
 30 vessel, walked on the waters, to go to Jesus. But
 seeing the wind boisterous, he was afraid ; and be-

V. 22. *He constrained his disciples*—Who were unwilling to leave him.

V. 24. *In the evening*—Learned Men say the *Jesus* reckoned Two Evenings ; the first beginning at Three in the Afternoon, the second, at Sun-set. If so, the latter is meant here.

V. 25. *The fourth watch*—The *Jesus* (as well as the *Romans*) usually divided the Night into four Watches, of three Hours each. The first watch began at Six, the second at Nine, the third at Twelve, the fourth at Three in the Morning. *If it be thou*—It is the same as *Since* it is thou. The Particle *if* frequently bears this Meaning, both in ours and in all Languages. So it means *John* xiii. 14 and 17. *St. Peter* was in no Doubt, or he would not have quitted the Ship.

V. 30. *He was afraid*—Tho' he had been used to the Sea, and was a skilful Swimmer. But so it frequently is. When Grace begins to act, the natural Courage and Strength are withdrawn.

‡ *Mark* vi. 45. *John* vi. 15.

- 31 ginning to sink, he cried, Lord, save me. And immediately Jesus reaching forth his hand, caught him, and saith to him, O thou of little faith, wherefore didst thou doubt? And when they were come into the vessel, the wind ceased. Then they that were in the vessel, came and worshipped him, saying, of a truth thou art the son of God.
- 34 And having crossed over, they came into the land of Gennesaret. § And when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased; And besought him that they might touch but the hem of his garment: and as many as touched were made perfectly whole.

XV. * Then came to Jesus scribes and pharisees who were at Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answering said, Why do ye also transgress the commandment of God thro' your tradition? For God said, † Honour thy father and mother: and he that revileth father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, *It is a gift*, by whatsoever thou mightest have been profited by me: He shall in no wise honour his father or his mother. Thus have ye made void the command of God thro' your tradition. Ye hypocrites, well did Isaiah prophesy of

V. 33. *Thou art the son of God*—They mean, *The Messiah*.

V. 2. *The elders*—The chief Doctors or Teachers among the Jews.

V. 3. *They wash not their hands when they eat bread*—Food in general is termed *Bread* in Hebrew: So that to *eat Bread* is the same as to make a Meal.

V. 4. *Honour thy father and mother*—Which implies all such Relief as they stand in Need of.

V. 5. *It is a gift by whatsoever thou mightest have been profited by me*—That is, I have given, or at least, purpose to give to the Treasury of the Temple, what you might otherwise have had from me.

V. 7. *Well did Isaiah prophesy of you, saying*—That is, The Description which Isaiah gave of your Fathers, is exactly applicable to you. The Words therefore which were a Description of them, are a Prophecy with Regard to you.

G 2

V. 8. *Their*

- 8 you, saying, * This people draweth nigh to me with their lips; but their heart is far from me.
- 9 But in vain do they worship me, teaching for
- 10 doctrines the commandments of men. And calling the multitude unto him he said to them, Hear
- 11 and understand. Not that which goeth into the mouth defileth the man, but what cometh out of
- 12 the mouth, this defileth the man. Then came his disciples and said to him, Knowest thou that the
- 13 Pharisees, hearing this saying, were offended; He answered and said, Every plant which my heavenly
- 14 father hath not planted shall be rooted up. † Let them alone; they are blind leaders of the blind: but if the blind lead the blind, both will fall into
- 15 a ditch. Then answered Peter and said to him,
- 16 Declare to us this parable. And Jesus said, Are
- 17 ye also yet without understanding? Do ye not yet understand, that whatever entereth into the mouth,
- 18 goeth into the belly, and is cast out into the vault?
- 19 But the things which proceed out of the mouth, come out of the heart, and they defile the man.
- 20 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness,
- 21 railings. These are the things which defile a man; but to eat with unwashen hands defileth not a man.
- 22 || And Jesus going thence, retired to the coasts of Tyre and Sidon. And behold a woman of Ca-

V. 8. *Their heart is far from me*—And without this, all outward Worship is mere Mockery of God.

V. 9. *Teaching the commandments of men*—As equal with, nay, superior to, those of God. What can be a more heinous Sin?

V. 13. *Every plant*—That is, every Doctrine.

V. 14. *Let them alone*—If they are indeed blind leaders of the blind, let them alone; concern not yourselves about them: A plain Direction how to behave, with Regard to all such.

V. 17. *Are ye also yet without understanding?* How fair and candid are the sacred Historians? Never concealing or excusing their own Blemishes.

V. 19. *First evil thoughts*—then murders—and the rest. *Railings*—The Greek word includes all Reviling, Back-biting, and Evil-speaking.

V. 22. *A woman of Canaan*—Canaan was also called Syrophenicia, as lying between Syria properly so called, and Phenicia, by the Seaside. *Cried to him*—From afar, *Thou son of David*—So she had some Knowledge of the promised Messiah.

naam, coming out of those coasts, cried to him, saying, Have mercy on me, O Lord, thou Son of David: my daughter is grievously vexed with a
 23 devil. But he answered her not a word. And his
 24 disciples came and besought him, saying, Send her
 25 away, for she crieth after us. But he answering
 26 said, I am not sent but to the lost sheep of the house
 27 of Israel. Then she came and worshipped him,
 28 saying, Lord, help me. But he answering said,
 It is not good, to take the childrens bread and cast
 it to the dogs. And she said, True, Lord: yet
 the dogs eat of the crumbs which fall from their
 master's table. And Jesus answering said to her,
 O woman, great is thy faith: be it unto thee as
 thou wilt. And her daughter was healed from that
 hour.

29 * And Jesus passing thence, came nigh the sea
 of Galilee; and going up into a mountain, he sat
 30 down there. And great multitudes came to him,
 having with them the lame, blind, dumb, dis-
 abled, and many others; and cast them at the feet
 31 of Jesus, and he healed them: So that the multi-
 tudes wondered, seeing the dumb to speak, the
 disabled whole, the lame to walk, and the blind
 to see: and they glorified the God of Israel.
 32 † Then Jesus calling his disciples to him said, I
 have tender compassion on the multitude, because
 they continue with me now three days, and have

V. 23. *He answered her not a word*—He sometimes tries our Faith in like Manner.

V. 24. *I am not sent*—Not primarily; not yet.

V. 25. *Then came she*—Into the House where He now was.

V. 28. *Thy faith*—Thy Reliance on the Power and Goodness of God.

V. 29. *The sea of Galilee*—The Jews gave the Name of Seas, to all large Lakes. This was an hundred Furlongs long, and forty broad. It was called also, *The sea of Tiberias*. It lay on the Borders of Galilee, and the City of Tiberias stood on its Western Shore. It was likewise styled, *The lake of Gennesareth*: Perhaps a Corruption of *Cinnereth*, the Name by which it was anciently called, *Numb. xxxiv. 11*.

V. 32. *They continue with me now three days*—It was now the third Day, since they came.

V. 36.

nothing to eat : and I am not willing to send them
 33 away fasting, lest they faint in the way. And his
 disciples say to him, Whence should we have so
 many loaves in the wilderness, as to satisfy so
 34 great a multitude? And Jesus saith to them,
 How many loaves have you? They said, Seven,
 35 and a few small fishes. And he commanded the
 36 multitude to sit down on the ground. And taking
 the seven loaves and the fishes, he gave thanks and
 brake *them* and gave to his disciples, and the dis-
 37 ciples to the multitude. And they all ate and
 were satisfied, and they took up of the Fragments
 38 that remained seven baskets full. And they that
 had eaten were four thousand men, besides wo-
 men and children.

39 And having sent away the multitude, he took
 ship again, and came into the coasts of Magdala.

XVI. || Then the Pharisees and Sadduces came to
 him and tempting, desired him to shew them a
 2 sign from heaven. § He answering said to them,
 In the evening ye say, *It will be fair weather*; for
 3 the sky is red : And in the morning, *It will be foul*
 weather to-day ; for the sky is red and lowring.
 O ye hypocrites, ye know to discern the face of
 the sky ; can ye not *discern* the signs of the times ?
 4 A wicked and adulterous generation seeketh after
 a sign ; but there shall no sign be given to it, but
 the sign of the prophet Jonah. And he left them
 and departed.

5 * And when his disciples were come on the
 other side, they had forgotten to take bread.

V. 36. *He gave thanks, or blessed the Food*—That is, He praised
 God for it, and prayed for a Blessing upon it.

V. 1. *A sign from heaven*—Such they imagined Satan could not
 counterfeit.

V. 3. *The signs of the times*—The Signs which evidently shew,
 That this is the Time of the *Messiah*.

V. 4. *A wicked and adulterous generation*—Ye would seek no far-
 ther sign, did not your Wickedness, your Love of the World, which
 is Spiritual Adultery, blind your Understanding.

¶ *Mark viii. 11. Matt. xii. 38. § Luke xii. 54. * Mark viii. 14.*

6 † And Jesus said to them, Take heed and beware of the leaven of the Pharisees and Sadducees.
 7 And they reasoned among themselves, saying, We
 8 have taken no bread. Jesus knowing *it* said to them, O ye of little faith, why reason ye among
 9 yourselves, because ye have taken no bread? Do ye not understand nor remember the five loaves of the five thousand, and how many baskets ye took
 10 up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How do ye not understand, that I spake not to you concerning bread, to beware of the leaven of the Pharisees and Sadducees? Then they understood, that he did not bid *them* beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 ‖ And Jesus coming into the coasts of Cesarea Philippi, asked his disciples saying, Whom do
 14 men say that the Son of Man is? And they said, Some say, John the Baptist; others Elijah; others
 15 Jeremiah, or one of the prophets. He saith to them, But whom say ye that I am? And Simon Peter answering said, Thou art the Christ, the Son
 17 of the living God. And Jesus answering said to

V. 6. *Beware of the leaven of the Pharisees*---That is, of their False Doctrine: This is elegantly so called: For it spreads in the Soul or the Church, as Leaven does in Meal.

V. 7. *They reasoned among themselves*---What must we do then for Bread, since we have taken no Bread with us?

V. 8. *Why reason ye*---Why are you troubled about this? Am I not able, if Need so require, to supply you by a Word?

V. 11. *How do ye not understand*---Besides, do you not understand, that I did not mean *Bread*, by the *Leaven* of the Pharisees and Sadducees?

V. 13. *And Jesus coming*---There was a large Interval of Time between what has been related and what follows. The Passages that follow were but a short Time before our LORD suffered.

V. 14. *Jeremiah or one of the prophets*---There was at that Time a current Tradition among the Jews, That either *Jeremi* h or some other of the ancient Prophets would rise again before the *Messiah* came.

V. 16. *Peter*---Who was generally the most forward to speak.

V. 17. *Elys and blood*---That is, Thy own Reason, or any natural Power whatsoever.

† Luke xii. 1. ‖ Mark viii. 27. Luke ix. 18.

him, Happy art thou, Simon Barjonah; for flesh and blood have not revealed this to thee, but my
 18 Father who is in heaven. And I say also to thee, Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail
 19 against it. * And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in
 20 heaven. Then charged he his disciples, to tell no one, that he was the Christ.

V. 18. *On this rock*—Alluding to his Name, which signifies a Rock namely the Faith which thou hast now professed; *I will build my church*—But perhaps when our Lord uttered these Words, He pointed to Himself, in like Manner as when He said, *Destroy this Temple* (John ii. 19.) meaning the Temple of his Body. And it is certain, that as He is spoken of in Scripture, as the only Foundation of the Church, so this is that which the Apostles and Evangelists laid in their Preaching. It is in respect of laying this that the Names of the twelve Apostles (not of St. Peter only) were equally inscribed on the *twelve Foundations* of the City of God, Rev. xxi. 14 *The gates of hell*—As Gates and Walls were the strength of Cities, and as Courts of Judicature were held in their Gates, this Phrase properly signifies the Power and Policy of Satan and his Instruments. *Shall not prevail against it*—Not against the Church Universal, so as to destroy it. And they never did. There hath been a small Remnant in all Ages.

V. 19. *I will give thee the keys of the kingdom of heaven*—Indeed not to him alone (for they were equally given to all the Apostles at the same Time, *John* xx. 21, 22, 23.) but to him were first given the Keys both of Doctrine and Discipline. He first after our Lord's Resurrection exercised the Apostleship, *Acts* i. 15. And he first by Preaching opened the Kingdom of Heaven, both to the *Jews* (*Acts* ii.) and to the *Gentiles* (*Acts* x.)

Under the Terms of *binding* and *loosing* are contained all those Acts of Discipline which Peter and his Brethren performed as Apostles: And undoubtedly what they thus performed on Earth, God confirmed in Heaven.

V. 20. *Then charged he his disciples to tell no one that he was the Christ*—Jesus Himself had not said it expressly to his Apostles, but left them to infer it from his Doctrine and Miracles. Neither was it proper the Apostles should say this openly, before that grand Proof of it his Resurrection. If they had, they who believed then would the more earnestly have sought to take and make Him a King; and they who did not believe them, would the more vehemently have rejected and opposed such a *Messiah*.

V. 21.

* *Mat.* xvii. 18.

- 21 † From that time Jesus began to shew his disciples, That he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and be raised again the
 22 third day. Then Peter taking hold of him, rebuked him, saying, Favour thyself, Lord: this
 23 shall in no wise be unto thee. But he turning said to Peter, Get thee behind me, Satan; thou art an offence to me: for thou favourest not the things of
 24 God, but the things of men. * Then said Jesus to his disciples, If any man be willing to come after me, let him deny himself, and take

V. 21. *From that time Jesus began to tell his disciples, that he must suffer many things*—Perhaps this Expression, *began*, always implies his entering on a set and solemn Discourse. Hitherto He had mainly taught them only one Point, That he was the *Christ*. From this Time He taught them another, That *Christ* must through Sufferings and Death enter into his Glory. *From the elders*—The most honourable and experienced Men; *the chief priests*—Accounted the most religious; and *the scribes*—The most learned Body of Men in the Nation. Would not one have expected, That these should have been the very first to receive Him? But *not many wise, not many noble* were called. *Favour thyself*—The Advice of the World, the Flesh and the Devil to every one of our Lord's Followers.

V. 23. *Get thee behind me*—Out of my Sight. It is not improbable, *Peter* might step before Him, to stop Him. *Satan*—Our Lord is not recorded to have given so sharp a Reproof to any other of his Apostles, on any Occasion. He saw it was needful for the Pride of *Peter's* Heart, puffed up with the Commendation lately given him. Perhaps the Term *Satan*, may not barely mean, Thou art my Enemy, while thou fanciest thyself most my Friend; but also, Thou art acting the very Part of *Satan*, both by endeavouring to hinder the Redemption of Mankind, and by giving me the most deadly Advice, that can ever spring from the Pit of Hell. *Thou favourst not*—Dost not relish or desire. We may learn from hence, 1. That whosoever says to us in such a Case, *Favour thyself*, is acting the Part of the Devil: 2. That the proper Answer to such an Adviser is, Get thee behind me: 3. That otherwise he will be an Offence to us, an Occasion of our Stumbling, if not Falling: 4. That this Advice always proceeds from the not relishing the Things of God, but the Things of Men. Yea, so far is this Advice, *Favour thyself*, from being fit for a Christian either to give or take that *if any Man will come after Christ*, his very first Step is, To deny or renounce himself: In the Room of his own Will, to substitute the Will of God, as his one Principle of Action.

V. 24. *If any man be willing to come after me*—None is forced, but if any will be a Christian it must be on these Terms, *Let him deny*

† Mark viii. 31. Luke ix. 22. C. xvii. 12. xx. 18.

him-

- 25 up his cross and follow me. † For whosoever will
 save his life, shall lose it, and whosoever will lose
 26 his life for my sake, shall find it. For what is a
 man profited, if he shall gain the whole world and
 lose his own soul? Or what shall a man give, in
 27 exchange for his soul? For the Son of Man shall
 come in the glory of his Father, with his angels;
 and then shall he render to every man according to
 28 his work. Verily I say to you, there are some

himself and take up his cross—A Rule that can never be too much observed: Let him in all Things deny his own Will, however pleasing, and do the Will of God, however painful.

Should we not consider all Crosses, all Things grievous to Flesh and Blood, as what they really are, as Opportunities of embracing God's Will, at the Expence of our own? And consequently as so many Steps by which we may advance toward Perfection? We should make a swift Progress in the spiritual Life, if we were faithful in this Practice. Crosses are so frequent, that whoever makes Advantage of them, will soon be a great Gainer. Great Crosses are Occasions of great Improvement: And the little ones, which come daily, and even hourly, make up in Number, what they want in Weight. We may in these daily and hourly Crosses, make effectual Oblations of our Will to God; which Oblations, so frequently repeated, will soon mount to a great Sum. Let us remember then (what can never be sufficiently inculcated) That God is the Author of all Events: That none is so small or inconsiderable, as to escape his Notice and Direction. Every Event therefore declares to us the Will of God, to which thus declared, we should heartily submit. We should renounce our own to embrace it; we should approve and chuse what his Choice warrants as best for us. Herein should we exercise ourselves continually; this should be our Practice all the Day long. We should in Humility accept the little Crosses that are dispensed to us, as those that best suit our Weakness. Let us bear these little Things, at least for God's Sake, and prefer his Will to our own in Matters of so small Importance. And his Goodness will accept these mean Oblations; for He despiseth not the Day of small Things.

V. 25. *Whosoever will save his life*—At the Expence of his Conscience: Whosoever in the very highest Instance, that of Life: itself, will not renounce himself, shall be lost eternally. But can any Man hope, he should be able thus to renounce himself, if he cannot do it in the smallest Instances? *And whosoever will lose his life, shall find it*—What he loses on Earth, he shall find in Heaven.

V. 27. *For the Son of Man shall come*—For there is no Way to escape the righteous Judgment of God.

V. 28. And as an Emblem of this, there are some here who shall live to see the Messiah coming to set up his Mediatorial Kingdom, with great Power and Glory, by the Increase of his Church, and the Destruction of the Temple, City, and Polity of the Jews.

† C. x. 39. Mark viii. 35. Luke ix. 24. xvii. 33. John xiii. 25.

standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom.

XVII. * And after six days, Jesus taketh Peter and James and John his brother, and bringeth them up
 2 into an high mountain apart, And was transfigured before them, and his face shone as the sun, and his
 3 raiment became white as the light. And behold there appeared to them Moses and Elijah talking
 4 with him. Then Peter answering said to Jesus, Lord, it is good for us to be here; if thou wilt, let
 5 us make here three tents, one for thee, and one for Moses, and one for Elijah. While he was yet
 speaking, behold a bright cloud overshadowed them, and behold a voice out of the cloud, saying,
 'This is my beloved Son in whom I delight: hear
 6 ye him. And the disciples hearing it, fell on their
 7 face and were sore afraid. And Jesus came and touched them, and said, Arise and be not afraid.
 8 And lifting up their eyes, they saw no man, but
 9 Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the

V. 1. *A high mountain*—Probably Mount Tabor.

V. 2. *And was transfigured*—Or transformed. The indwelling Deity darted out its Rays through the Veil of his Flesh: And that with such transcendent Splendor, that He no longer bore the *Form of a Servant*. His Face shone with divine Majesty, like the Sun in its Strength; and all his Body was so irradiated by it, that his Cloaths could not conceal its Glory, but became white and glittering as the very Light, with which He covered Himself as with a Garment.

V. 3. *There appeared Moses and Elijah*—Here for the full Confirmation of their Faith in Jesus, *Moses* the Giver of the Law, *Elijah* the most zealous of all the Prophets, and God speaking from Heaven, all bore Witness to him.

V. 4. *Let us make three tents*—The Words of rapturous Surprise. He says *three*, not *six*: Because the Apostles desired to be with their Master.

V. 5. *Hear ye him*—As superior even to *Moses* and the Prophets. See *Deut. xviii. 17*.

V. 7. *Be not afraid*—And doubtless the same Moment He gave them Courage and Strength.

V. 9. *Tell the vision to no man*—Not to the rest of the Disciples, lest they should be grieved and discouraged because they were not admitted to the Sight; nor to any other Persons, lest it should enrage some the more, and his approaching Sufferings should make others disbe-

vision to no man, till the Son of Man be risen again
 10 from the dead. And his disciples asked him, saying,
 Why then say the scribes, That Elijah must come
 11 first? And Jesus answering said to them, Elijah
 truly doth come first, and will regulate all things.
 12 But I say to you, That Elijah is come already,
 and they acknowledged him not, but have done to
 13 him whatever they listed. So shall also the Son of
 Man suffer from them. Then the disciples under-
 stood, that he spoke to them of John the Baptist.
 14 * And when they were come to the multitude,
 there came to him a man, kneeling down to him,
 15 and saying, Lord, have mercy on my son, for he
 is lunatic, and suffereth grievously; for often he
 16 falleth into the fire and often into the water. And
 I brought him to thy disciples, but they could not
 17 cure him. Then Jesus answering said, O unbeliev-
 ing and perverse generation, how long shall I be
 with you? How long shall I suffer you? Bring him
 18 hither to me. And Jesus rebuked the devil, and
 he went out of him, and the child was cured from
 19 that hour. Then the disciples coming
 to Jesus apart said, Why could not we cast him
 20 out? † And Jesus said to them, Because of your
 unbelief. For verily I say to you, If ye have faith

lieve it; *till the Son of man be risen again*—Till the Resurrection should make it credible, and confirm their Testimony about it.

V. 10. *Why then say the Scribes, That Elijah must come first*—Before the Messiah? If no Man is to know of his Coming? Should we not rather tell every Man, That He is come, and that we have seen Him, witnessing to Thee as the Messiah?

V. 11. *Regulate all things*—In order to the Coming of Christ.

V. 12. *Elijah is come already*—And yet when the Jews asked John, *Art thou Elijah?* He said, *I am not.* (John i.) His Meaning was, I am not Elijah the Tysbite, come again into the World. But he was the Person of whom Malachi prophesied under that Name.

V. 15. *He is lunatic*—This Word might with great Propriety be used, tho' the Case was mostly preternatural: as the evil Spirit would undoubtedly take Advantage of the Influence which the Changes of the Moon have on the Brain and Nerves.

V. 17. *O unbelieving and perverse generation*—Our LORD speaks principally this to his Disciples. *How long shall I be with you*—Before you stedfastly believe?

V. 20. *Because of your unbelief*—Because in this Particular they had not Faith. *If ye have faith as a grain of mustard seed*—That is,

* Mark ix. 14. Luke ix. 37. † Ch. xxi. 21. Luke " "

as a grain of mustard-feed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to
 21 you. Howbeit this kind goeth not out, but by prayer and fasting.

22 || And while they abode in Galilee, Jesus said to them, The Son of Man is about to be betrayed
 23 into the hands of men; and they will kill him, and the third day he will rise again: and they were exceeding sorry.

24 And when they were come to Capernaum, they that received the tribute-money came to Peter and said, Doth not your master pay the tribute? He
 25 saith, Yes. And when he came into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own sons, or of strangers? He saith to him, of strangers. Jesus saith

the least Measure of it. But it is certain, the Faith which is here spoken of, does not always imply saving Faith. Many have had it who thereby *cast out Devils*, and yet will at last have their Portion with them. It is only a supernatural Persuasion given a Man, that God will work *thus* by him at that Hour. Now *tho' I have all this Faith, so as to remove mountains, yet if I have not the Faith which worketh by Love, I am nothing.*

To remove Mountains was a proverbial Phrase among the *Jews*, and is still retained in their Writings, to express a Thing which is very difficult, and to Appearance impossible.

V. 21. *This kind—of devils—goeth not out but by prayer and fasting*—What a Testimony is here of the Efficacy of Fasting, when added to fervent Prayer? Some Kinds of Devils the Apostles had cast out before this, without Fasting.

V. 24. *When they were come to Capernaum*—Where our Lord now dwelt. This was the Reason why they stayed till he came thither, to ask him for the Tribute. *Doth not your master pay tribute*—This was a Tribute or Payment of a peculiar Kind, being Half a Shekel (that is, about fifteen Pence) which every Master of a Family used to pay yearly to the Service of the Temple, to buy Salt, and little Things not otherwise provided for. It seems to have been a voluntary Thing, which Custom rather than any Law had established.

V. 25. *Jesus prevented him*—Just when St. Peter was going to ask him for it. *Of their own sons, or of strangers?*—That is, such as are not of their own Family.

V. 26.

|| Mark ix. 30. Luke ix. 44.

26 to him, Then are the sons free. Yet that we may not offend them, go to the sea, and cast an hook, and take the fish that first cometh up. And when thou hast opened his mouth, thou shalt find a piece of money. That take and give them for me and thee.

XVIII. At that time came the disciples to Jesus, saying, Who is greatest in the kingdom of heaven?

2 * And Jesus calling to him a little child, set him

3 in the midst of them, § And said, Verily I say to you, except ye be converted, and become as little children, ye shall in no wise enter into the kingdom

V. 26. *Then are the sons free*—The Sense is, This is paid for the Use of the House of God. But I am the Son of God. Therefore I am free from any Obligation of paying this to my own Father.

V. 27. *Yet that we may not offend them*—Even those unjust, unreasonable Men, who claim what they have no Manner of Right to: Do not contest it with them, but rather yield to their Demand, than violate Peace or Love. O what would not one of a loving Spirit do for Peace? Any Thing which is not expressly forbidden in the Word of God. *A piece of money*—The original Word is a *Stater*, which was in Value Two Shillings and Six-pence: Just the Sum that was wanted. *Give for me and thee*—Peter had a Family of his own: the other Apostles were the Family of Jesus.

How illustrious a Degree of Knowledge and Power did our Lord here discover? Knowledge, penetrating, into this Animal, though beneath the Waters: and Power, in directing this very Fish to Peter's Hook, tho' he himself was at a Distance? How must this have encouraged both him and his Brethren in a firm Dependence on divine Providence?

V. 1. *Who is the greatest in the kingdom of heaven?*—Which of us shall be thy Prime Minister? They still dreamed of a temporal Kingdom.

V. 2. *And Jesus calling to him a little child*—This is supposed to have been the great Ignatius, whom Trajan, the wise, the good Emperor Trajan, condemned to be cast to the wild Beasts at Rome!

V. 3. *Except ye be converted*—The first Step towards entering into the Kingdom of Grace, is to become as little children: Lowly in Heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father who is in Heaven, for a Supply of all your Wants. We may farther assert (tho' it is doubtful, whether this Text implies so much) Except ye be turned from Darkness to Light, and from the Power of Satan to God: Except ye be entirely, inwardly changed, renewed in the Image of God, ye cannot enter into the Kingdom of Glory. Thus must every Man be converted in this Life, or he can never enter into Life eternal, *Ye shall in no wise enter*—So far from being great in it.

V. 5, 6. And

- 4 of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest in the
 5 kingdom of heaven. † And whoso shall receive one such little child in my name, receiveth me.
 6 || But whoso shall offend one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and he
 7 were drowned in the depth of the sea. Wo to the world because of offences: for it must needs be that offences come; but wo to that man by
 8 whom the offence cometh. * Wherefore if thy hand or thy foot cause thee to offend, cut them off and cast *them* from thee; it is good for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into the everlasting
 9 fire. And if thine eye cause thee to offend, pluck it out, and cast *it* from thee: it is good for thee to enter into life with one eye, rather than having
 10 two eyes to be cast into hell-fire. See that ye despise not one of these little ones; for I say to

V. 5, 6. And all who are in this Sense little Children, are unspeakably dear to me. Therefore help them all you can, as if it were myself in Person, and see that ye offend them not: That is, that ye turn them not out of the right Way, neither hinder them in it.

V. 7. *Wo to the world because of offences*—That is, unspeakable Misery will be in the world thro' them: *for it must needs be that offences come*—Such is the Nature of Things, and such the Weakness, Folly and Wickedness of Mankind, that it cannot be but they will come: *but wo to that man*—That is, miserable is that Man, *by whom the offence cometh*. Offences are, all Things whereby any one is turned out of, or hindered in the Way of God.

V. 8, 9. *If thy hand, foot, &c., cause thee to offend*—If the most dear Enjoyment, the most beloved and useful Person, turn thee out of, or hinder thee in the Way. Is not this an hard Saying? Yes; if thou take Counsel with Flesh and Blood.

V. 10. *See that ye despise not one of these little ones*—As if they were beneath your Notice. Be careful to receive and not to offend, the very weakest Believer in Christ. For as inconsiderable as some of these may appear to thee, the very Angels of God have a peculiar Charge over them: Even those of the highest Order, who continually appear at the Throne of the most High. To *stand the gates of God* seems to signify the waiting near his Throne; and to be an Allusion to the Office of chief Ministers in earthly Courts, who daily converse with their Princes.

H 2. V. 11. Another
 † Ch. x. 40. Luke x. 16. John xiii. 20. || Mark ix. 42. Luke i. 1.
 * Ch. v. 29. Mark ix. 43.

- you, that in heaven their angels continually behold
 11 the face of my Father who is in heaven. * For
 the Son of man is come to save that which was lost.
 12 † What think ye? If a man have an hundred
 sheep, and one of them go astray, doth he not
 leave the ninety and nine and go into the moun-
 13 tains and seek that which was gone astray? And
 if so be that he find it, verily I say to you, he re-
 joiceth more over that *sheep*, than over the ninety
 14 and nine which went not astray. So it is not the
 will of your Father who is in heaven, that one of
 15 these little ones should perish. ‡ But if thy bro-
 ther shall sin against thee, go and reprove him,
 between thee and him alone: if he will hear thee,
 16 thou hast gained thy brother. But if he will not hear,
 take with thee one or two more, that by the mouth
 of two or three witnesses every word may be esta-
 17 blished. And if he will not hear them, tell it to

V. 11. Another, and a yet stronger Reason for your not despising them is, That I myself came into the World to save them.

V. 14. *So it is not the will of your Father*—Neither doth my Father despise the least of them. Observe the Gradation. The Angels, the Son, the Father!

V. 15. But how can we avoid giving Offence to some? Or being offended at others? Especially suppose they are quite in the wrong? Suppose they commit a known Sin? Our LORD here teaches us how: He lays down a sure Method of avoiding all Offences. Whosoever closely observes this threefold Rule, will seldom offend others, and never be offended himself. If any do any thing amiss, of which thou art an Eye or Ear Witness thus saith the LORD, *If thy brother*—Any who is a Member of the same religious Community: *Sin against thee,*

1. *Go and reprove him alone*—If it may be, in Person; if that cannot so well be done, by thy Messenger; or in Writing. Observe, Our LORD gives no Liberty to omit this: or to exchange it for either of the following Steps. If this do not succeed,

2. *Take with thee one or two more*—Men whom he esteems or loves, who may then confirm and enforce what thou sayest; and afterwards if need require, bear Witness of what was spoken. If even this does not succeed, then and not before,

3. *Tell it to the Elders of the Church*—Lay the whole Matter open before those who watch over yours and his Soul. If all this avail not, have no farther Interchange with him, only such as thou hast with Heathens.

Can

* Luke xix. 10.

† Luke xv. 4.

‡ Luke xvii. 3.

the church; but if he will not hear the church,
 let him be to thee as the heathen and the
 18 publican. Verily I say to you, * Whatsoever
 ye shall bind on earth, shall be bound in heaven,
 and whatsoever ye shall loose on earth, shall be
 19 loosed in heaven. Again I say to you, That if
 two of you shall agree on earth, touching any
 thing that they shall ask, it shall be done for them
 20 by my Father who is in heaven. For where two
 or three are gathered together in my name, there
 am I in the midst of them.

21 Then came Peter to him and said, Lord, how
 often shall my brother sin against me, and I forgive
 22 him? Till seven times? Jesus saith to him, I say
 not unto thee, till seven times, but till seventy
 23 times seven. Therefore the kingdom of heaven is
 like a king, who was minded to settle accounts

Can any Thing be plainer? *Christ* does here as expressly command
 all Christians who see a Brother do Evil, to take this Way, not ano-
 ther, and to take these Steps, in this Order, as he does to honour
 their Father and Mother.

But if so, in what Land do the Christians live?

If we proceed from the private Carriage of Man to Man, to Pro-
 ceedings of a more publick Nature, in what Christian Nation are
 Church Censures conformed to this Rule? Is this the Form in which
 ecclesiastical Judgments appear, in the Popish, or even the Protestant
 World? Are these the Methods used even by those who boast the
 most loudly of the Authority of *Christ* to confirm their Sentences?
 Let us earnestly pray, that this Dishonour to the Christian Name may
 be wiped away, and that common Humanity may not, with such so-
 lemn Mockery, be destroyed in the name of the Lord!

Let him be to thee as the heathen—To whom thou still owest earnest
 Good-will, and all the Offices of Humanity.

V. 18. *Whatsoever ye shall bind on earth*—By Excommunication,
 pronounced in the Spirit and Power of *Christ*. *Whatsoever ye shall
 loose*—By Absolution from that Sentence. In the Primitive Church,
 Absolution meant no more than a Discharge from Church Censure.
Again I say—And not only your Intercession for the Penitent, but
 all your united Prayers shall be heard. How great then is the Power
 of joint Prayer! *If two of you*—Suppose a Man and his Wife.

V. 20. *Where two or three are gathered together in my name*—That
 is, to worship me. *I am in the midst of them*—By my Spirit, to quick-
 en their Prayers, guide their Counsels, and answer their Petitions.

V. 22. *Till seventy times seven*—That is, as often as there is Occa-
 sion. A certain Number is put for an uncertain.

V. 23. *Therefore*—In this respect.

24 with his servants. And when he had begun to settle, one was brought to him who owed him ten
 25 thousand talents. But as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be
 26 made. Then the servant falling prostrate at his feet, said, Lord, have patience with me, and I
 27 will pay thee all. And the lord of that servant, moved with tender compassion, loosed him and for-
 28 gave him the debt. But that servant going out, found one of his fellow-servants who owed him an
 hundred pence, and seized him by the throat,
 29 saying, Pay me that thou owest. And his fellow-servant falling at his feet, besought him saying, Have patience with me and I will pay thee all.
 30 And he would not, but went and cast him into
 31 prison, till he should pay the debt. But his fellow-servants seeing what was done, were very
 sorry, and came and gave their lord an exact ac-
 32 count of all that was done. Then his lord calling him, said to him, Thou wicked servant, I forgave thee all that debt, because thou intreatedst me.
 33 Shouldst not thou also have had compassion on thy
 34 fellow-servant, as I had pity on thee? And his

V. 24. *One was brought who owed him ten thousand talents*—According to the usual computation, if these were Talents of Gold, this would amount to seventy-two Millions Sterling. If they were Talents of Silver, it must have been four Millions, four hundred thousand Pounds. Hereby our LORD intimates the vast Number and Weight of our Offences against God, and our utter Incapacity of making Him any Satisfaction.

V. 25. *As he had not to pay, his lord commanded him to be sold*—Such was the Power which Creditors anciently had over their insolvent Debtors in several Countries.

V. 30. *Went with him before a Magistrate, and cast him into prison, protesting he should lie there, till he should pay the whole debt*

V. 34. *His lord delivered him to the tormentors*—Imprisonment is a much severer Punishment in the Eastern Countries than in ours. State-Criminals, especially when condemned to it, are not only confined to a very mean and scanty Allowance, but are frequently loaded with Clogs or heavy Yokes, so that they can neither lie nor sit at Ease: And by frequent Scourgings and sometimes Rackings are brought to an untimely End. *Till he should pay all that was due to him*—That is, without all Hope of Release: For this he could never do.

How observable is this whole Account; as well as the great Inference our LORD draws from it! I. The Debtor was freely and fully

lord being wroth, delivered him to the tormenters,
 35 till he should pay all that was due to him. So
 likewise will my heavenly Father do to you, if ye
 from your hearts forgive not every one his brother
 their trespasses.

XIX. * And Jesus, when he had finished these sayings,
 departed from Galilee, and came into the coasts of
 2 Judea beyond Jordan. And great multitudes fol-
 3 lowed him, and he healed them there. And
 the Pharisees came to him, tempting him and say-
 ing, Is it lawful for a man to put away his wife for
 4 every cause? And he answering said to them;
 Have ye not read, that he who made *them*, made them
 5 male and female from the beginning? And said,
 § For this cause a man shall leave father and mother
 and cleave to his wife, and they twain shall be one
 6 flesh? Wherefore they are no more twain but one
 flesh. What therefore God hath joined together,
 7 let not man put asunder. They say to him, Why

forgiven; 2. He wilfully and grievously offended; 3. His Pardon was retracted, the whole Debt required, and the Offender delivered to the Tormentors for ever. And shall we still say, But when *we* are once freely and fully forgiven, *our* Pardon can never be retracted? Verily, verily I say unto you, *So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.*

V. 1. *He departed*—And from that Time, *walked no more in Galilee.*

V. 2. *Multitudes followed him, and he healed them there*—That is, wheresoever they followed him.

V. 3. *The Pharisees came tempting him*—Trying to make him contradict *Moses*. *For every cause*—That is, for any Thing which he dislikes in her. This the Scribes allowed.

V. 4. *He said, Have ye not read*—So instead of contradicting him, our LORD confutes them by the very Words of *Moses*. *He who made them, made them male and female from the beginning*—At least from the Beginning of the *Mosaic Creation*. And where do we read of any other? Doe it not follow, that God's making *Eve* was part of his Original Design, and not a Consequence of *Adam's* beginning to fall? By making them One Man and One Woman, he condemned Polygamy: By making them *One Flesh*, he condemned Divorce.

V. 5. *And said*—By the Mouth of *Adam*, who uttered the Words.

V. 7. *Why did Moses command*—Christ replies, *Moses permitted* [not commanded] *it, because of the hardness of your hearts*—Because neither your Fathers nor you could bear the more excellent Way.

V. 9

- then did Moses † command to give a writing of
 8 divorce, and put her away? He saith to them,
 Because of the hardness of your hearts, Moses per-
 mitted you to put away your wives; but from the
 9 beginning it was not so. And I say to you, who-
 soever shall put away his wife, except for whore-
 dom, and marry another, committeth adultery,
 and he that marieth her that is put away,
 10 committeth adultery. His disciples say to
 him, If the case of a man with *his* wife be so,
 11 it is not expedient to marry. But he said to them,
 All men do not receive this saying, but they to
 12 whom it is given. For there are eunuchs, who
 were born so from their mother's womb, and there
 are eunuchs, who were made eunuchs by men;
 and there are eunuchs, who have made themselves
 eunuchs for the kingdom of heaven's sake. He
 that is able to receive it, let him receive it.
 13 || Then were brought to him little children,
 that he might lay *his* hands on them and pray:

V. 9 *And I say to you*—I revoke that Indulgence from this Day,
 so that from henceforth, *Whosoever*, &c.

V. 11. *But he said to them*—That is not universally true; it does
 not hold, with regard to all Men, but with regard to those only to
whom is given this excellent Gift of God. Now this *is given*
 to three Sorts of Persons; to some by Natural Constitution, without
 their Choice: To others by Violence against their Choice; and to
 others by Grace with their Choice: Who steadily withstand their
 Natural Inclinations, that they may *wait upon God without Distrac-*
tion.

V. 12. *There are eunuchs who have made themselves eunuchs for the*
kingdom of heaven's sake—Happy they! Who have abstained from
 Marriage (tho' without condemning or despising it) that they might
 walk more closely with God! *He that is able to receive it, let him re-*
ceive it—This gracious Command (for such it is unquestionably, since
 to say, Such a Man *may* live single, is saying nothing. Whoever
 doubted this?) is not designed for all Men: But only for those few
 who are *able to receive it.* O let these receive it joyfully!

V. 13. *That he should lay his hands on them*—This was a Rite
 which was very early used, in praying for a Blessing on young Per-
 sons. See Gen. xlviii. 14—20.

The disciples revoked them—That is, them that brought them: Pro-
 bably thinking such an Employ beneath the Dignity of their Master.

V. 14.

† Deut. xxiv. 1. Matt. v. 31. Mark x. 2. Luke xvi. 18.

|| Mark x. 13. Luke xviii. 15.

- 14 but his disciples rebuked them. * But Jesus said, Suffer the little children to come to me, and forbid them not; for of such is the kingdom of heaven.
- 15 And he laid his hands on them and departed thence.
- 16 † And behold one came and said to him, Good Master, what good thing shall I do, that I may
- 17 have eternal life? And he said to him, Why callest thou me good? *There is none good but one, that is God:* but if thou wilt enter into life, keep
- 18 the commandments. He saith to him, Which? Jesus said, § Thou shalt do no murder: thou shalt not commit adultery; thou shalt not steal; thou
- 19 shalt not bear false witness; Honour *thy* father and mother, and thou shalt love thy neighbour as
- 20 thyself. The young man saith to him, All these things have I kept from my childhood: what lack
- 21 I yet? Jesus saith to him, If thou desirest to be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and
- 22 come, follow me. But the young man hearing

V. 14. *Of such is the kingdom of heaven*—Little children, either in a Natural or Spiritual Sense, have a Right to enter into my Kingdom.

V. 16. *And behold one came*—Many of the Poor had followed him from the Beginning. One rich Man came at last.

V. 17. *Why callest thou me good?*—Whom thou supposest to be only a Man. *There is none good*—Supremely, originally, essentially, but God. *If thou wilt enter into life, keep the Commandments*—From a Principle of loving Faith. Believe, and thence love and obey. And this undoubtedly is the Way to eternal Life. Our Lord therefore does not answer ironically, which had been utterly beneath his Character, but gives a plain, direct, serious Answer to a serious Question.

V. 20. *The young man saith, All these have I kept from my childhood*—So he imagined; and perhaps he had, as to the Letter: But not as to the Spirit, which our Lord immediately shews.

V. 21. *If thou desirest to be perfect*—That is, to be a real Christian: *Sell what thou hast*—He who reads the Heart, saw his Bosom-Sin was Love of the World; and knew, *He* could not be saved from this, but by *literally* renouncing it. To him therefore he gave this Particular Direction, which he never designed for a General Rule. For *Him* this was necessary to Salvation: To us, it is not so. *To sell all* was an absolute Duty to him: To many of us, it would be an absolute Sin. *The young man went away*—Not being willing to have Salvation, at so high a Price.

V. 24.

* C. xviii. 3. † Mark x. 17. Luke xviii. 18. § Ex. xx. 12, &c.

that saying, went away sorrowful; for he had great possessions.

23 Then said Jesus to his disciples, Verily I say
to you, a rich man shall with difficulty enter into
24 the kingdom of heaven. And again I say to you,
It is easier for a camel to go thro' the eye of a
needle, than for a rich man to enter into the king-
25 dom of God. His disciples hearing *it*, were
exceedingly amazed, saying, Who then can be
26 saved? But Jesus looking upon *them*, said to them,
With men this is impossible; but with God all
things are possible.

27 Then Peter answering said to him, Behold we
have forsaken all, and followed thee. What shall
28 we have therefore? Jesus said to them, Verily I
say to you, that ye who have followed me, in the
renovation, when the son of Man shall sit on the
throne of his glory, ye also shall sit upon twelve
thrones, judging the twelve tribes of Israel.
29 And every one that hath forsaken house, or bre-

V. 24. *It is easier for a camel to go thro' the eye of a needle* (a proverbial expression) *than for a rich man to go thro' the straight Gate:* That is, humanly speaking, it is an absolute Impossibility. Rich Man, Tremble! Feel this Impossibility; else thou art lost for ever!

V. 25. *His disciples were amazed, saying, Who then can be saved?* —If rich Men with all their Advantages cannot? Who? A poor Man: a Peasant: A Beggar: ten thousand of them; sooner than one that is rich.

V. 26. *Jesus looking upon them*---To compose their hurried Spirits. O what a speaking Look was there? *Said to them*---With the utmost Sweetness: *With men this is impossible*—It is observable, He does not retract what he had said; no, nor soften it in the least Degree, but rather strengthens it, by representing the Salvation of a rich Man, as the utmost Effort of Omnipotence.

V. 28. *In the renovation*—In the final Renovation: *Ye shall sit* —In the Beginning of the Judgment they shall stand (2 Cor. v. 10.) Then being absolved, they shall sit with the Judge: (1 Cor. vi. 2.) *On twelve thrones*—So our LORD promised, without expressing any Condition: Yet as absolute as the Words are, it is certain, there is a Condition implied, as in many Scriptures, where none is express. In consequence of this, *these twelve* did not sit on *those twelve thrones*: For the Throne of Judas another took, so that he never sat thereon.

V. 29. *And every one*—In every Age and Country; not you my Apostles only: *That hath forsaken houses, or brethren, or wife, or children*—Either by giving any of them up, when they could not be retained with a clear Conscience; or by willingly refraining from acquiring them: *Shall receive an hundred fold*—In Value, tho' not in Kind, even in the present World.

thren, or sisters, or father, or mother, or wife, or children, or land for my name's sake, shall receive an hundred fold, and inherit everlasting life.

30 * But many first *will* be last, and the last *will* be first.

XX. For the kingdom of heaven is like an householder, who went out early in the morning to hire labourers into his vineyard. And he having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the market-place, And said to them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went. Again going out about the sixth and ninth hour, he did likewise. And going out about the eleventh hour, he found others standing idle, and said to them, Why stand ye here all the day idle? They say to him, Because no man hath hired us: He said to them, Go ye also into the vineyard, and whatsoever is right ye shall receive. And in the evening the lord of the vineyard said to the steward, Call the

V. 30. *But many first*—Many of those who were first called, *shall be last*—Shall have the lowest Reward; those who came after them being preferred before them: And yet possibly both the first and the last may be saved, tho' with different Degrees of Glory.

V. 1. That some of those who were first called may yet be last, our LORD confirms by the following Parable: Of which the primary Scope is, to shew, That many of the *Jews* would be rejected, and many of the *Gentiles* accepted; the Secondary, That of the *Gentiles*, many who were first converted, would be last and lowest in the Kingdom of Glory, and many of those who were last converted, would be first and highest therein. *The kingdom of heaven is like*—That is, The Manner of GOD's proceeding in his Kingdom, resembles that of an householder. *In the morning*—At Six, called by the *Romans* and *Jews*, the First Hour. From thence reckoning on to the Evening, they called Nine, the Third Hour; Twelve, the Sixth; Three in the Afternoon, the Ninth; and Five, the Eleventh. *To hire labourers into his vineyard*—All who profess to be Christians are in this Sense Labourers, and are supposed during their Life, to be working in GOD's Vineyard.

V. 2. The Roman Penny was about Seven-pence Half-penny *English*. This was then the usual Price of a Day's Labour.

V. 6. *About the eleventh hour*—That is, very late; long after the rest were called.

V. 8. *In the evening*—Of Life; or of the World.

VOL. I. I. V. 9. *Who*

* C. xx. 16. Mark x. 31. Luke xiii. 30.

labourers, and pay them their hire, beginning from
 9 the last to the first. And when they came who
were hired about the eleventh hour, they received
 10 every one a penny. But when the first came, they
 supposed that they should have received more;
 and they likewise received every one a penny,
 11 And having received *it*, they murmured against
 12 the householder, saying, These last have wrought
 one hour, and thou hast made them equal unto us,
 who have borne the burden and the heat of the
 13 day. And he answering said to one of them,
 Friend, I do thee no wrong. Didst not thou agree
 14 with me for a penny? Take what is thine, and
 go: it is my will to give to this last, even as to
 15 thee. Is it not lawful to do what I will with my
 own? Is thine eye evil, because I am good?
 16 * So the last shall be first and the first last: for
 many are called, but few chosen.

V. 9. *Who were hired about the eleventh hour*—Either the *Gentiles*, who were called long after the *Jews* into the Vineyard, the Church of *Christ*; or those in every Age, who did not hear, or at least understand the Gospel-Call, till their Day of Life was drawing to a Period. Some Circumstances of the Parable seem best to suit the former, some the latter of these Senses.

V. 10. *The first supposed they should have received more*—Probably *the first* here may mean the *Jews*, who supposed they should always be preferred before the *Gentiles*.

V. 12. *Thou hast made them equal to us*—So St. Peter expressly, *Acts* xv. 9. GOD—*hath put no difference between us* (Jews) and *them* (Gentiles) *purifying their hearts by faith*. And those who are equally holy here, whenever they were called, will be equally happy hereafter.

V. 14. *It is my will to give to the last called among the Heathens even as to the first called among the Jews*: Yea, and to the late converted Publicans and Sinners, even as to those who were called long before.

V. 15. *Is it not lawful for me to do what I will with my own?*—Yea, doubtless: To give either to *Jew* or *Gentile*, a Reward infinitely greater than he deserves. But can it be inferred from hence, That it is lawful, or possible, for the merciful Father of Spirits, to

“ Consign an unborn Soul to Hell?

“ Or damn him from his Mother’s Womb?”

Is thine eye evil, because I am good?—Art thou envious, because I am gracious? Here is an evident Reference to that malignant Aspect, which is generally the Attendant of a selfish and envious Temper.

V. 16. *So the last shall be first, and the first last*—Not only with regard to the *Jews* and *Gentiles*, but in a thousand other Instances. For

17 † And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said to them,
 18 Behold we go up to Jerusalem, and the Son of Man will be betrayed to the chief priests and
 19 scribes, and they will condemn him to death, And shall deliver him to the Gentiles, to mock and scourge and crucify him; and the third day he shall rise again.

20 * Then came to him the mother of Zebedee's children with her sons, worshipping him and desiring a certain thing of him. And he said to her,
 21 What wilt thou? She saith to him, Grant that these my two sons may sit, the one on thy right-hand, and the other on thy left in thy kingdom.
 22 But Jesus answering said, Ye know not what ye ask. Are ye able to drink the cup, that I am about to drink, or to be baptized with the baptism that I am baptized with? They say unto him, We
 23 are able. And he saith to them, Ye shall indeed drink my cup, and be baptized with the baptism that I am baptized with: but to sit on my right-hand and on my left is not mine to give, save to them for whom it is prepared of my Father.
 24 And the ten hearing it, were moved with indigna-

many are called—All who hear the Gospel: but few chosen—Only those who obey it.

V. 20. *Then came to him the mother of Zebedee's children—*Considering what He had been just speaking, was ever any Thing more unreasonable? Perhaps Zebedee himself was dead, or was not a Follower of Christ.

V. 21. *In thy kingdom—*Still they expected a temporal Kingdom.

V. 22. *Ye know not what is implied in being advanced in my Kingdom, and necessarily pre-required thereto.* All who share in my Kingdom, must first share in my Sufferings. Are you able and willing to do this? Both these Expressions, *The Cup, the Baptism*, are to be understood of his Sufferings and Death. The like Expressions are common among the Jews.

V. 23. *But to sit on my right-hand—*Christ applies to the Glories of Heaven, what his Disciples were so stupid as to understand of the Glories of Earth. But he does not deny, That this is his to give. It is his to give in the strictest Propriety, both as God, and as the Son of Man. He only asserts, That He gives it to none but those for whom it is originally prepared; namely, those who endure to the End in the Faith that worketh by Love.

V. 25. *Ye*

† Mark x. 32. Luke xviii. 31. * Mark x. 35.

25 tion against the two brethren. But Jesus calling
 them to him said, Ye know that the Princes of the
 Gentiles lord it over them, and they that are
 26 great exercise authority upon them. § It shall
 not be so among you; but whosoever desireth to
 be great among you, let him be your minister;
 27 And whosoever desireth to be chief among you,
 28 let him be your servant: Even as the Son of Man
 came not to be served, but to serve, and to give
 his life a ransom for many.

29 ¶ And as they were going from Jericho, a great
 30 multitude followed him. And behold two blind
 men sitting by the way side, hearing that Jesus
 was passing by, cried out, saying, Have mercy on
 31 us, O Lord, thou Son of David. And the mul-
 titude charged them to hold their Peace: but they
 cried out the more, saying, Have mercy on us, O
 32 Lord, thou Son of David. And Jesus standing still
 called them and said, What do ye desire that I
 33 should do for you? They say to him, Lord, that
 34 our eyes may be opened. So Jesus moved with
 tender compassion, touched their eyes, and imme-
 diately their eyes received sight, and they follow-
 ed him.

XXI. * And when they drew nigh to Jerusalem, and
 came to Bethpage, at the mount of Olives, then
 2 sent Jesus two disciples, Saying to them, Go into
 the village over against you, and straightway ye
 shall find an ass tied, and a colt with her; loose

V. 25. *Ye know that the princes of the Gentiles lord it over them*—And
 hence you imagine, the chief in my Kingdom will do as they: But
 it will be quite otherwise.

V. 26. *Your minister*—That is, your Servant.

V. 30. *Behold two blind men cried out*—St. Mark and St. Luke men-
 tion only one of them, blind *Bartimeus*. He was far the more emi-
 nent of the two, and as it seems, spoke for both.

V. 31. *The multitude charged them, to hold their peace*—And so they
 will All who begin to cry after the Son of *David*: But let those who
 feel their Need of Him, cry the more; otherwise they will come
 short of a Cure.

V. 5. *The*

§ C. xxiii. 11. ¶ Mark x. 46. Luke xviii. 35. * Mark xi. 1.
 Luke xix. 29. John xii. 12.

3 and bring *them* to me. And if any man say ought to you, say, The Lord hath need of them: and
 4 he will send them immediately. This was done that it might be fulfilled which was spoken by the
 5 prophet, saying. † Tell ye the daughter of Sion, Behold thy king cometh to thee, meek and sitting
 6 on an ass, even a colt the foal of an ass. And the disciples went and did as Jesus had commanded
 7 them, And brought the ass and the colt, and put
 8 on them their clothes and set *him* thereon: And a very great multitude spread their garments in the way; and others cut down branches from the trees
 9 and strewed *them* in the way. And the multitudes that went before and that followed after cried, saying, Hosanna to the Son of David; blessed in the name of the Lord is he that cometh: Hosanna in the highest.

V. 5. *The daughter of Sion*—That is, the Inhabitants of *Jerusalem*: The first Words of the Passage are cited from *Isa. lxii. 11* the rest from *Zech. ix. 9*. The ancient Jewish Doctors were wont to apply these Prophecies to the Messiah *On an ass*—The Prince of Peace did not take an Horse, a warlike Animal: But he will ride on that by and by, *Rev. xix. 11*. In the patriarchal Ages, illustrious Persons thought it no Disgrace to make Use of this Animal: But it by no Means appears, That this Opinion prevailed or this Custom continued till the Reign of *Tiberius*. Was it a mean Attitude wherein our LORD then appeared? Mean even to Contempt? I grant it: I glory in it: It is for the Comfort of my Soul; for the Honour of his Humility, and for the utter Confusion of all worldly Pomp and Grandeur.

V. 7. *They set him thereon*—That is, on the Clothes.

V. 8. *A great multitude spread their garments in the way*—A Custom which was usual at the Creation of a King, 2 *Kings ix. 13*.

V. 9. *The multitudes cried, saying*—Probably from a divine Impulse; for certainly most of them understood not the Words they uttered. *Hosanna*—(LORD save us), was a solemn Word in frequent Use among the *Jews*. The Meaning is, “ We sing *Hosanna* to the Son of David.” Blessed is He, the *Messiah*, of the LORD. Save, Thou “ that art in the highest Heavens ” Our LORD restrained all public Tokens of Honour from the People till now, lest the Envy of his Enemies should interrupt his Preaching before the Time. But this Reason now ceasing, He suffered their Acclamations, that they might be a public Testimony against their Wickedness, who in four or five Days after cried out, Crucify Him, crucify Him. The Expressions recorded by the other Evangelists are somewhat different from these: But all of them were undoubtedly used by some or others of the Multitude.

† *Zech. ix. 9*.

V. 11. *This*

10 And as he came into Jerufalem, all the city
11 was in a commotion, faying, Who is this? And
the multitude faid, This is Jefus, the prophet,
from Nazareth of Galilee.

12 * And Jefus went into the temple, and caft out
all that fold and bought in the temple, and over-
threw the tables of the money-changers, and the
13 fcats of them that were felling doves; And faith
to them, It is written, † My houfe fhall be called
the houfe of prayer, but ye have made it a den of
14 thieves. And the blind and the lame came to him
15 in the temple, and he healed them. But the
chief priefts and the fcribes, feeing the wonders
that he did, and the children crying in the temple
faying, Hofanna to the Son of David, were fore
16 difpleafed, And faid to him, Heareft thou what
thele fay? And Jefus faith to them, Yea: have ye
never read, ‡ Out of the mouth of babes and fuck-
17 lings thou haft perfected praife? § And leaving
them, he went out of the city to Bethany, and
lodged there.

18 Now in the morning, as he was returning to the
19 city he hungered. And feeing a fig-tree in the
way, he came to it, and found nothing thereon
but leaves only. And he faith to it, Let no fruit
grow on thee henceforward for ever. And pre-

V. 11. *This is Jefus from Nazareth*—What a Stumbling-block was
this? If He was of *Nazareth*, He could not be the *Meffiah*. But
they who carneftly defired to know the Truth, would not flumble
thereat: For upon Inquiry (which fuch would not fail to make)
they would find, He was not of *Nazareth*, but *Bethlehem*.

V. 12. *He caft out all that fold and bought*—Doves and Oxen for
Sacrifice. He had caft them out three Years before (*John* ii. 14.)
bidding them *not make that houfe an houfe of merchandize*: Upon the
Repetition of the Offence, He uſes ſharper Words. *In the temple*—
That is, in the Outer Court of it, where the *Gentiles* uſed to worſhip.
The money-changers—The Exchangers of foreign Money into current
Coin, which thoſe who came from diſtant Parts might want to offer
for the Service of the Temple.

V. 13. *A den of thieves*—A proverbial Exprefſion, for an Harbour
of wicked Men.

V. 20. *The*
• *Mark* xi. 11, 15. *Luke* xix. 45. † *Iſa.* lvi. 7. *Jer.* vii. 11.
‡ *Pſalm* viii. 2. § *Mark* xi. 11, 12.

- 20 sently the fig-tree withered away. And the disciples seeing it marvelled, saying, How soon is the
 21 fig-tree withered away? Jesus answering said to them, † Verily I say to you, if ye have faith and doubt not, ye shall not only do this *miracle* of the fig-tree, but also if ye say to this mountain, Be thou lifted up, and be thou cast into the sea:
 22 it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.
 23 * And when he came into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority dost thou these things? and who gave thee this
 24 authority? And Jesus answering said to them, I will also ask you one thing, which if ye tell me, I will likewise tell you, by what authority I do these
 25 things. The baptism of John, whence was it? From heaven or from men? And they reasoned among themselves, saying, If we say from heaven, he will say, why then did ye not believe him?

V. 20. *The disciples seeing it*—As they went by, the next Day.

V. 21. *Jesus answering, said, If ye have faith*—Whence we may learn. That one great End of our Lord in this Miracle, was to confirm and increase their Faith: Another was, To warn them against Unfruitfulness.

V. 23 *When he was come into the temple, the chief priests came*—Who thought he violated their Right: *And the elders of the people*—Probably, Members of the Sanhedrim, to whom that Title most properly belonged: Which is the more probable, as they were the Persons under whose Cognizance the late Action of *Christ*, in purging the Temple, would naturally fall. These with the Chief Priests, seem purposely to have appeared in a considerable Company, to give the more Weight to what they said, and if Need were, to bear an united Testimony against him. *As he was teaching*—Which also they supposed he had no Authority to do, being neither Priest, nor Levite, nor Scribe. Some of the Priests (tho' not as Priests) and all the Scribes were authorized Teachers. *By what authority dost thou these things?*—Publickly teach the People? And drive out those who had our Commission to traffick in the Outer Court?

V. 24. *I will ask you one thing*—Who have asked me many: *The baptism, that is, the whole Ministry, of John, was it from heaven, or from men?*—By what Authority did he act and teach? Did Man or God give him that Authority? Was it not God? But if so, the Consequence was clear. For *John* testified, that *Jesus* was the *Christ*.

V. 25. *Why did ye not believe him*—Testifying this.

V. 27.

- 26 But if we say, Of men; we fear the multitude :
 27 for all hold John as a prophet. And they answering
 said to Jesus, We cannot tell. And he said to
 them, Neither tell I you, by what authority I do
 28 these things. But what think you? A man had
 two sons; and coming to the first, he said, Son,
 29 go work to day in my vineyard. He answering
 said, I will not; but afterward repenting he went.
 30 And coming to the other, he said likewise. And
 31 he answered, I go, Sir: but went not. Which of
 the two did the will of *his* father? They say
 to him, The first. Jesus saith to them, Verily
 I say to you, the publicans and the harlots go into
 32 the kingdom of God before you. For John came
 to you in a way of righteousness, and ye believed
 him not; but the publicans and the harlots believed
 him. And ye seeing *it*, repented not afterward,
 33 that ye might believe him. * Hear another pa-
 rable. There was a certain householder, who plant-
 ed a vineyard, and hedged it round about, and
 digged a wine-press in it, and built a tower, and
 let it out to husbandmen, and went into a far coun-
 34 try. And when the season of fruit drew near, he

V. 27. *Neither tell I you*—Not again, in express Terms: He had often told them before, and they would not believe Him.

V. 30. *He answered, I go, Sir: but went not*—Just so did the Scribes and Pharisees: They professed the greatest Readiness and Zeal in the Service of God: But it was bare Profession, contradicted by all their Actions.

V. 32. *John came in a way of righteousness*.—Walking in it, as well as teaching it. *The publicans and harlots*.—The most notorious Sinners were reformed, tho' at first they said, *I will not*. And ye seeing the amazing Change which was wrought in them, tho' at first ye said, *I go, Sir, repent not afterward*.—Were no more convinced than before. O how is this Scripture fulfilled at this Day!

V. 33. *A certain householder planted a vineyard*.—God planted the Church in *Canaan*; And hedged it round about—First with the Law, then with his peculiar Providence: And digged a wine press—Perhaps it may mean *Jerusalem*: And built a tower—The Temple: And went into a far country—That is, left the Keepers of his Vineyard, in some Measure, to behave as they should see good.

V. 34. *He sent his servants*.—His extraordinary Messengers, the Prophets: *to the husbandmen*.—The ordinary Preachers or Ministers among the Jews.

V. 41. *They*

sent his servants to the husbandmen to receive the
 35 fruits of it. And the husbandmen taking his ser-
 vants, beat one, and killed another, and stoned
 36 another. Again he sent other servants more than
 the former; and they did to them in like manner.
 37 Last of all he sent to them his Son, saying, They
 38 will reverence my Son. But the Husbandmen see-
 ing the Son, said among themselves, This is the
 heir; come let us kill him and take possession of
 39 his inheritance. And taking him, they cast *him*
 40 out of the vineyard and slew *him*. When therefore
 the Lord of the vineyard cometh, what will he do
 41 to those husbandmen? They say to him, He will
 miserably destroy those wicked men, and will let
 out the vineyard to other husbandmen who will
 42 render him the fruits in their seasons. Jesus saith
 to them, Have you never read in the Scriptures,
 † The stone which the builders rejected, is become
 the head of the corner? This is the Lord's doing,
 43 and it is marvellous in our eyes. Therefore I
 say to you, The kingdom of God shall be taken
 from you, and given to a nation bringing forth the
 44 fruits thereof. § And whosoever shall fall on this
 stone shall be broken: but on whomsoever it shall
 45 fall, it will grind him to powder. And the
 chief priest and the Pharisees, hearing his para-
 46 bles, knew he spoke of them. But when they
 sought to apprehend him, they feared the multi-
 tude, because they took him for a prophet.

V. 41. *They say*—Perhaps some of the Bystanders, not the Chief Priests or Pharisees; who, as St. Luke relates, said, God forbid (Luke xx. 16.)

V. 42. *The builders*—The Scribes and Priests whose Office it was to build up the Church. *Is become the head of the corner*—Or the chief Corner-stone: He is become the Foundation of the Church, on which the whole Building rests, and its principal Corner-stone, for uniting the Gentiles to it, as the chief Corner-stone of an House supports and links its two Sides together.

V. 43. *Therefore*—Because ye reject this Corner-stone. *The kingdom of God*—That is, the Gospel.

V. 44. *Whosoever shall fall on this stone shall be broken*—Stumbles at Christ, shall even then receive much Hurt. He is said to fall on this Stone, who hears the Gospel, and does not believe. *But on whom-*
soever

† Psalm cxviii. 22. § Luke xx. 18.

XXII. And Jesus answering, spake to them again in
 2 parables, saying, The kingdom of heaven is like
 a king, who made a marriage-feast for his son.
 3 And sent forth his servants to call them that were
 invited, to the marriage; but they would not come.
 4 Again he sent forth other servants, saying, Tell
 them who were invited, behold I have prepared
 my dinner, my oxen and fatlings *are* killed, and
 5 all things *are* ready: come to the marriage. But
 they slighting *it*, went one to his farm, another to
 6 his merchandise. And the rest laying hold on his
 servants, treated *them* shamefully and slew *them*.
 7 And the king hearing *it* was wroth, and sending
 forth his troops, destroyed those murderers and
 8 burnt their city. Then saith he to his servants,
 The marriage-feast is prepared, but they who were
 9 invited were not worthy. Go ye therefore into
 the highways, and invite whomsoever ye find to
 10 the wedding-banquet. So those servants going
 out into the ways, gathered together all whomso-
 ever they found, both bad and good. And the
 11 feast was abundantly supplied with guests. But the
 king coming in to see the guests, saw there a man
 12 who had not on a wedding-garment, And saith

soever it shall fall---In Vengeance, it will utterly destroy him. It will fall on every Unbeliever, when Christ cometh in the Clouds of Heaven.

V. 1. *Jesus answering, spake---That is, spake with reference to what had just past.*

V. 2. *A king, who made a marriage-feast for his son---So did God, when He brought his first-begotten into the World.*

V. 3. *Them that were invited---Namely, the Jews.*

V. 4. *Fatlings---Fatted Beasts and Fowls.*

V. 5. *One to his farm another to his merchandise---One must mind what he has; another, gain what he wants. How many perish by misusing lawful Things!*

V. 7. *The king sending forth his troops---The Roman Armies, employed of God for that Purpose: Destroyed those murderers---Primarily, the Jews.*

V. 9. *Go into the highway---The Word properly signifies, the By-ways, or Turnings of the Road.*

V. 10. *They gathered all---By preaching every where.*

V. 11. *The guests-----The Members of the Visible Church.*

V. 12. *A wedding-garment---The Righteousness of Christ, first imputed, then implanted. It may easily be observed, this has no*

Relation

- to him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into the outer darkness: there shall be the weeping and the gnashing of teeth. * For many are called but few chosen.
- † Then went the Pharisees and consulted together how to insnare him in his talk. And they send to him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute to Cesar, or not? But Jesus knowing their wickedness, said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought to him a penny. He saith to them, Whose is this image and superscription? They say to him, Cesar's. Then said he to them, Render therefore to Cesar the things that are Cesar's, and to God the things that are God's. And hearing it they marvelled. And they left him and went away.

Relation to the Lord's Supper, but to God's Proceeding at the last Day.

V. 14. *Many are called; few chosen*—Many hear; few believe. Yea, many are Members of the Visible, but few of the Invisible Church.

V. 16. *The Herodians*, were a Set of Men peculiarly attached to Herod, and consequently zealous for the Interest of the Roman Government, which was the main Support of the Dignity and Royalty of his Family. *Thou regardest not the person of men*—Thou favourest no Man for his Riches or Greatness.

V. 17. *Is it lawful to give tribute to Cesar?*—If He had said, Yes, the Pharisees would have accused Him to the People, as a Betrayer of the Liberties of his Country. If He had said, No, the Herodians would have accused Him to the Roman Governor.

V. 18. *The hypocrites*—Pretending a Scruple of Conscience.

V. 20. *The tribute-money*—A Roman Coin, stamped with the Head of Cesar, which was usually paid in Tribute.

V. 21. *They say to him, Cesar's*—Plainly acknowledging, by their having received his Coin, that they were under his Government. And indeed this is a standing Rule. The current Coin of every Nation

23 * The same day came the Sadducees, who say
 24 there is no resurrection, and asked him, Saying,
 Master, Moses said, † If a man die having no chil-
 25 dren, his brother shall marry his wife and raise up
 issue to his brother. Now there were with us se-
 ven brethren: and the first, having married a wife
 26 died, and having no issue, left his wife to his bro-
 27 ther. Likewise the second also, and the third,
 28 unto the seventh. Last of all the woman died also.
 29 Therefore in the resurrection, whose wife shall she
 be of the seven? For they all had her. Jesus an-
 30 swering said to them, Ye err, not knowing the
 scriptures, nor the power of God. For in the re-
 surrection, they neither marry nor are given in
 31 marriage, but are as the angels of God in heaven.
 32 But touching the resurrection of the dead, have ye
 not read that which was spoken to you by God,
 33 saying, || I am the God of Abraham, and the God
 of Isaac, and the God of Jacob. He is not a God
 of the dead, but of the living. And the multitude
 hearing it, were astonished at his doctrine.

tion shews who is the supreme Governor of it. *Render therefore, ye Pharisees, to Cesar, the things which ye yourselves acknowledge to be Cesar's: And, ye Herodians, while ye are zealous for Cesar, see that ye render to God the things that are God's.*

V. 25. *Now there were with us seven brethren---* This Story seems to have been a Kind of common-place Objection, which no doubt they brought up on all Occasions.

V. 29. *Ye err, not knowing the Scriptures---* Which plainly assert a Resurrection. *Nor the power of God---* Which is well able to effect it. How many Errors flow from the same Source?

V. 30. *They are as the angels--* Incorruptible and immortal. So is the power of God shewn in them! So little Need have they of Marriage!

V. 31. *Have ye not read---* The Sadducees had a peculiar Value for the Books of Moses. Out of these therefore our LORD argues with them.

V. 32. *I am the God of Abraham---* The Argument runs thus: God is not the God of the Dead, but of the Living: (For that Expression, *Thy God*, implies both Benefit from God to Man, and Duty from Man to God) But He is the God of *Abraham, Isaac, and Jacob*: Therefore *Abraham, Isaac, and Jacob* are not dead, but living. Therefore, the Soul does not die with the Body. So indeed the Sadducees supposed, and it was on this Ground that they denied the Resurrection.

V. 33. *At his doctrine---* At the Clearness and Solidity of his Answers.

* Mark xii. 18. † Deut. xxv. 5. || Exod. iii. 6.

- 34 || But the Pharisees having heard, that he had
 silenced the Sadducees, were gathered together.
 35 And one of them a scribe, asked *him* a question,
 36 trying him and saying, Master, which *is* the great
 37 commandment in the law? Jesus said to him,
 * Thou shalt love the Lord thy God with all thy
 heart, and with all thy soul, and with all thy
 38 mind. This is the first and great commandment.
 39 And the second is like unto it, † Thou shalt love
 40 thy neighbour as thyself. On these two command-
 ments hang all the law and the prophets.
 41 ‡ While the Pharisees were gathered together,
 Jesus asked them, Saying, What think ye of
 42 Christ? Whose son is he? They say to him, Da-
 43 vid's. He saith to them, How doth David then
 44 by the Spirit call him Lord? Saying, § The
 Lord said to my Lord, Sit thou on my right-hand,
 45 till I make thine enemies thy footstool. If David
 46 then call him Lord, how is he his son? And no
 man was able to answer him a word; neither durst
 any from that day question him any more.

XXIII. Then spake Jesus to the multitudes and to
 2 his disciples, saying, The Scribes and Pharisees sit
 3 in the chair of Moses: All things therefore what-

V. 35. *A scribe asking him a question, trying him*—Not, as it seems, with any ill Design: but barely to make a farther Trial of that Wisdom, which he had shewn in silencing the Sadducees.

V. 43. *How doth David then by the spirit*—By Inspiration, *Call him Lord?* If he be merely the Son (or Descendent) of David? If he be, as you suppose, a mere Man, the Son of a Man?

V. 44. *The Lord said to my Lord*:—This his Dominion, to which David himself was subject, shews both the heavenly Majesty of the King, and the Nature of his Kingdom. *Sit thou on my right-hand:* that is, Remain in the highest Authority and Power.

V. 46. *Neither durst any question him any more*:—Not by Way of insinuating or tempting him.

V. 1. *Then*—Leaving all Converse with his Adversaries, whom he now left to the Hardness of their Hearts.

V. 2. *The scribes sit in the chair of Moses*:—That is, read and expound the Law of Moses, and are their appointed Teachers.

V. 3. *All things therefore*—Which they read out of the Law, and enforce therefrom.

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V. 5. *Their*

|| Mark xii. 28. Luke x. 25. * Deut. vi. 5. † Lev. xix. 18.

‡ Luke xx. 41. § Psalm cx. 1.

foever they bid you observe, observe and do ; but do not ye after their works ; for they say and do
 4 not. § For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders, but
 5 they will not move them with their finger. † But all their works they do, to be seen of men : they make broad their phylacteries, and inlarge the
 6 fringes of their garments. And love the uppermost places at feasts, and the chief seats in the synagogues,
 7 And salutations in the markets, and to be called by men, Rabbi, Rabbi. But be not
 8 ye called Rabbi ; for one is your teacher, and all ye are brethren. And call no man your father on
 9 earth ; for one is your Father, who is in heaven.
 10 Neither be ye called Masters ; for one is your Master *even* Christ. * But he that is greatest
 11 among you shall be your servant. † Whosoever shall exalt himself, shall be humbled, and he that shall humble himself, shall be exalted.

V. 5. *Their phylacteries*—The Jews understanding those words literally, *It shall be as a token upon thy hand, and as frontlets between thine eyes* (Exod. xiii. 16.) And thou shalt bind these words for a sign upon thine hand, and they shall be as frontlets between thine eyes (Deut. vi. 8.) used to wear little scrolls of Paper or Parchment, bound on their Wrist and Foreheads, on which several Texts of Scripture were writ. These they supposed, as a kind of Charm, would preserve them from Danger. And hence they seem to have been called *Phylacteries* or Preservatives.

The fringes of their garments—Which God had enjoined them to wear, to remind them of *doing all the commandments*, Numb. xv. 38. These, as well as their Phylacteries, the Pharisees affected to wear broader and larger than other men.

V. 8, 9, 10. The Jewish Rabbis were also called *Father* and *Master*, by their several Disciples, whom they required, 1. To believe implicitly what they affirmed, without asking any farther Reason ; 2. To obey implicitly what they enjoined, without seeking farther Authority. Our Lord therefore by forbidding us either to give or receive the Title of *Rabbi*, *Master*, or *Father*, forbids us either to receive any such Reverence, or to pay any such, to any but God.

V. 12. *Whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted*—It is observable, that no one Sentence of our Lord's, is so often repeated, as this : It occurs, with scarce any Variation, at least ten Times in the Evangelists.

V. 13. *Wo*

§ Luke xi. 46. † Mark xii. 38. * C. xx. 26. † Luke xiv. 11. xviii. 14.

- 13 But wo to you, Scribes and Pharisees, hypocrites; for ye shut the kingdom of heaven against men: ye go not in, neither suffer ye them that are
- 14 entering to go in. † Wo to you, Scribes and Pharisees, hypocrites: for ye devour widows houses, and for a pretence make long prayers; therefore
- 15 ye shall receive the greater damnation. Wo to you, Scribes and Pharisees, hypocrites; for ye compass sea and land, to make one proselyte, and when he is become so, ye make him twofold more
- 16 the child of hell than yourselves. Wo to you, ye blind guides; who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall
- 17 swear by the gold of the temple, he is bound. Ye fools and blind: for which is greater? The gold?
- 18 Or the temple that sanctifieth the gold? And whosoever shall swear by the altar, *ye say*, it is nothing: but whosoever shall swear by the gift that is upon
- 19 it, is bound. Ye fools and blind; for which is greater, the gift, or the altar that sanctifieth the
- 20 gift? He therefore that sweareth by the altar,
- 21 sweareth by it and by all things thereon. And he that sweareth by the temple, sweareth by it and by
- 22 him that dwelleth therein. And he that sweareth by heaven, sweareth by the throne of God, and by

V. 13. *Wo to you*—Our LORD pronounced eight Blessings upon the Mount: He pronounces eight Woes here: Not as Imprecations, but solemn, compassionate Declarations of the Misery, which these stubborn Sinners were bringing upon themselves. *Ye go not in*—For ye are not poor in Spirit; and ye hinder those that would be so.

V. 16. *Wo to you, ye blind guides*—Before He had stiled them *Hypocrites*, from their personal Character: Now He gives them another Title, respecting their Influence upon others. Both these Appellations are severely put together, in the 23d and 25th Verses: And this Severity rises to the Height, in the 33d Verse. *The gold of the Temple*—The Treasure kept there. *He is bound*—To keep his Oath.

V. 20. *He that sweareth by the altar, sweareth by it, and by all things thereon*—Not only by the Gift, but by the holy Fire, and the Sacrifice; and above all, by that God to whom they belong; inasmuch as every Oath by a Creature, is an implicit Appeal to God.

- 23 him that sitteth thereon. Wo to you, Scribes and Pharisees, hypocrites; for ye pay tythe of mint, and anise, and cummin, and have neglected the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not
 24 to have neglected the others. Ye blind guides,
 25 who strain out a gnat, and swallow a camel. Wo to you, Scribes and Pharisees, hypocrites; for ye cleanse the outside of the cup and of the dish; but within they are full of rapine and intemperance.
 26 Thou blind Pharisee, cleanse first, the inside of the cup and the dish, that the outside of them may be
 27 clean also. Wo to you, Scribes and Pharisees, hypocrites; for ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones and of all uncleanness.
 28 So ye likewise outwardly appear righteous to men; but within are full of hypocrisy and iniquity.
 29 Wo to you, Scribes and Pharisees, hypocrites; for ye build the tombs of the prophets, and adorn
 30 the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the pro-
 31 phets. Wherefore ye testify against yourselves,

V. 23. *Judgment*—That is, Justice: *Faith*—The Word here means Fidelity.

V. 24. *The blind guides, who teach others to do as you do yourselves, to strain out a gnat*—From the Liquor you are going to drink! *and swallow a camel*—It is strange, that glaring false Print, *strain at a Gnat*, which quite alters the Sense, should run thro' all the Editions of our *English Bibles*.

V. 25. *Full of rapine and intemperance*—The Censure is double (taking Intemperance in the vulgar Sense.) These miserable Men procured unjustly what they used intemperately. No wonder Tables so furnished prove a Snare, as many find by sad Experience. Thus Luxury punishes Fraud, while it feeds Disease with the Fruits of Injustice. But Intemperance in the full Sense, takes in not only all Kinds of outward Intemperance, particularly, in Eating and Drinking, but all intemperate or immoderate Desires, whether of Honour, Gain, or sensual Pleasure.

V. 29. *Ye build the tombs of the prophets*—And that is all; for ye neither observe their Sayings, nor imitate their Actions.

V. 30. *We would not have been partakers*—So ye make fair Professions, as did your Fathers.

V. 31. *Wherefore ye testify against yourselves*—By your smooth Words as well as devilish Actions, *that ye are the genuine sons of them*

that ye are the sons of them who killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye brood of vipers, how can ye escape the damnation of hell? * Wherefore behold I send to you prophets, and wise men, and scribes; and *some* of them ye will kill and crucify, and *some* of them ye will scourge in your synagogues, and persecute from city to city: That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous, to the blood of Zechariah the son of Barachiah, whom ye slew

who killed the prophets of their own Times, while they professed the utmost Veneration for those of past ages.

From the third to the thirtieth Verse is exposed every thing that commonly passes in the World for Religion, whereby the Pretenders to it keep both themselves and others from entering into the Kingdom of God; from attaining, or even seeking after those Tempers, in which alone true Christianity consists. As, 1. Punctuality in attending on public and private Prayer, ver. 4—14. 2. Zeal to make Proselytes to our Opinion or Communion, tho' they have less of the Spirit of Religion than before, ver. 15. 3. A superstitious Reverence for consecrated Places or Things, without any for Him to whom they are consecrated, ver. 16—22. 4. A scrupulous Exactness in little Observances, tho' with the Neglect of Justice, Mercy, and Faith, ver. 23, 24. 5. A nice Cautiousness to cleanse the outward Behaviour, but without any Regard to inward Purity, ver. 25, 26. 6. A specious Face of Virtue and Piety, covering the deepest Hypocrisy and Villany, ver. 27, 28. 7. A profest Veneration for all good Men; except those among whom they live.

V. 32. *Fill ye up*—A Word of Permission, not of Command: As if he had said, I contend with you no longer: I leave you to yourselves: You have conquered: Now ye may follow the Devices of your own Hearts. *The measure of your Fathers*—Wickedness: Ye may now be as wicked as they.

V. 33. *Ye serpents*—Our Lord having now lost all Hope of reclaiming these, speaks so as to affright others from the like Sins.

V. 34. *Behold I send*—That it may appear you are the true Children of those Murderers, and have a Right to have their Iniquities visited on you: *Behold, I send*—Is not this speaking as one having Authority? *Prophets*—Men with supernatural Credentials: *Wise men*—Such as have both natural Abilities and Experience: *and Scribes*—Men of Learning: But all will not avail.

V. 35. *That upon you may come*—The Consequence of which will be, that upon you will come the Vengeance of all the righteous blood shed on the earth—*Zechariah the son of Barachiah*—Termed *Jehoiada*, 2 Chr. xxiv. 20. where the Story is related: *Ye slew*—Ye make that Murder also of your Fathers your own, by imitating it: *Between the temple*—That is, the Inner Temple, and the altar—Which stood

36 between the temple and the altar. Verily I say to
 you, all these things shall come upon this generati-
 37 on. † O Jerusalem, Jerusalem, that killest the
 prophets, and stonest them who were sent unto
 thee, how often would I have gathered thy children
 38 under *her* wings; and ye would not! Behold your
 39 house is left unto you desolate. For I say to you,
 ye shall not see me from this time; till ye say,
 Blessed is he that cometh in the name of the Lord.

XXIV. || And Jesus going out of the temple departed:
 and his disciples came to *him*, to shew him the
 2 buildings of the temple. And Jesus said to them,
 Do ye see all these things? Verily I say to you,
 There shall not be left here one stone upon another,
 3 which shall not be thrown down. And as he sat
 on the Mount of Olives, his disciples came to him.

in the Outer Court. Our LORD seems to refer to this Instance,
 rather than any other, because he was the last of the Prophets on
 Record that were slain by the *Jews* for reproving their Wickedness;
 and because God's requiring this Blood, as well as that of *Abel*, is
 particularly taken Notice of in Scripture.

V. 38. *Behold your house*—The Temple, which is now *your*
House, not God's: *Is left unto you*—Our LORD spake this, as He
 was going out of it for the last Time: *Desolate*—Forsaken of God
 and his *Christ*, and sentenced to utter Destruction.

V. 39. *Ye—Jews* in general; Men of *Jerusalem* in particular:
Shall not see me from this time—Which includes the short Space till
 his Death, till, after a long Interval of Desolation and Misery, ye
 say, *Blessed is he that cometh in the name of the Lord*—Ye receive me
 with joyful and thankful Hearts. This also shall be accomplished in
 its Season.

V. 2. *There shall not be left one stone upon another*—This was most
 punctually fulfilled: For after the Temple was burnt, *Titus*, the
Roman General, ordered the very Foundations of it to be dug up;
 after which the Ground on which it stood was ploughed up by *Tur-*
anus Rufus.

V. 3. *As he sat on the mount of Olives*—Whence they had a full
 View of the Temple. *When shall these things be? And what shall be*
the sign of thy coming, and of the end of the world?—The Disciples
 enquire confusedly, 1. Concerning the Time of the Destruction of
 the Temple; 2. Concerning the Signs of *Christ's* Coming, and of
 the End of the World, as if they imagined these two were the same
 Thing.

Our

privately, saying, Tell us when shall these things be? And what *shall be* the sign of thy coming, and
 4 of the end of the world? And Jesus answering
 5 said, Take heed that no man deceive you. For
 many will come in my name, saying, I am the Christ,
 6 and will deceive many. And ye shall hear of wars
 and rumours of wars: see that ye be not troubled;
 for all *these* things must come to pass: but the end
 7 is not yet. For nation shall rise against nation,
 and kingdom against kingdom: and there shall be
 famines and pestilences and earthquakes in divers
 8 places: All these *are* the beginning of sorrows.
 9 † Then will they deliver you up to affliction, and
 will kill you; and ye shall be hated of all nations
 10 for my name's sake. And then will many be of-
 fended, and will betray one another, and hate one
 11 another. And many false prophets will rise and
 12 will deceive many. And because iniquity shall
 abound, the love of many will wax cold.

Our LORD answers distinctly, concerning, 1. The Destruction of the Temple and City, with the *Signs* preceding, ver. 4, &c. 15, &c. 2. His own Coming, and the End of the World, with the *Signs* thereof, ver. 29—31 3. The *Time* of the Destruction of the Temple, ver. 32. &c. 4. The *Time* of the End of the World, ver. 36.

V. 4. *Take heed that no man deceive you*—The Caution is more particularly designed for the succeeding Christians, whom the Apostles then represented. The first Sign of my Coming is, the Rise of false Prophets. But it is highly probable, many of these Things refer to more important Events, which are yet to come.

V. 5. *Many shall come in my name, first, False Christs, next false Prophets, v.r. 11*: At length both together, ver 24. And indeed never did so many Impostors appear in the World, as a few Years before the Destruction of *Jerusalem*: Undoubtedly because that was the Time, wherein the *Jews* in general expected the *Messiah*.

V. 6. *Wars*—Near: *Rumours of wars*—At a Distance. *All these things must come to pass*—As a Foundation for lasting Tranquillity. *But the end*—Concerning which ye enquire, *is not yet*—So far from it, that this is but *the beginning of sorrows*.

V. 9. *Then shall they deliver you up to affliction*—As if you were the cause of all these Evils. *And ye shall be hated of all nations*.—Even of those who tolerate all other Sects and Parties: But in no Nation will the Children of the Devil tolerate the Children of God.

V 10. *Then shall many be offended*—So as utterly to make shipwreck of faith and a pure conscience. But hold ye fast Faith (ver. 11.) in spite of false Prophets: Love, even when Iniquity and Offences abound (ver. 12.) And Hope, unto the End (ver. 13.) He that does so, shall be snatched out of the Burning. *The love of many*
 † Matt. x. 17.

13 * But he that shall endure to the end, the same
 14 shall be saved. † And this gospel of the kingdom
 shall be preached in all the world for a testimony
 to all nations: and then shall the end come.
 15 § When therefore ye see the abomination of deso-
 lation spoken of by Daniel the proph., standing
 in the holy place (he that readeth, let him under-
 16 stand) Then let them who are in Judea flee to
 17 the mountains: Let not him that is on the house-
 top, come down to take any thing out of his house:
 18 Neither let him who is in the field return back to
 19 take his clothes. But wo to them that are with
 child, and to them that give suck in those days.

will wax cold—The Generality of those who love God, will (like the church at Ephesus, Rev. 2, 4.) Leave their first love.

V. 14. *This Gospel shall be preached in all the world*—Not univer-
 sally; This is not done yet: But in general, thro' the several Parts
 of the World, and not only in Judea. And this was done by St.
 Paul and the other Apostles, before Jerusalem was destroyed. And
 then shall the end come—Of the City and Temple.

Josephus's History of the Jewish War, is the best Commentary on
 this Chapter. It is a wonderful Instance of God's Providence,
 that he, an Eye-witness, and one who lived and died a Jew, should
 (especially in so extraordinary a Manner) be preserved, to transmit to
 us a Collection of important Facts, which so exactly illustrate this
 glorious Prophecy, in almost every Circumstance

V. 15. *When ye see the abomination of desolation*—Daniel's Term is,
The Abomination that maketh desolate (c. xi. 31.) that is, The Stand-
 ards of the desolating Legions, on which they bear the abominable
 Images of their Idols: *Standing in the holy place*—Not only the Tem-
 ple and the Mountain on which it stood, but the whole City of Jeru-
 salem, and several Furlongs of Land round about it, were accounted
 holy. Particularly the Mount on which our Lord now sat, and on
 which the Romans afterwards planted their Ensigns. *He that readeth
 let him understand*—Whoever reads that Prophecy of Daniel, let him
 deeply consider it.

V. 16. *Then let them who are in Judea, flee to the mountains*—So the
 Christians did, and were preserved. It is remarkable, that after the
 Romans under Vespasian Gallus, made their first Advance towards Jeru-
 salem, they suddenly withdrew again, in a most unexpected and im-
 politic Manner. This the Christians took as a Signal to retire,
 which they did, some to Pella, and others to Mount Libanus.

V. 17. *Let not him that is on the house-top, come down to take any
 thing out of his house*—It may be remembered, that their Stairs used
 to be on the Outside of their Houses.

V. 19 *Wo to them that are with child, and to them that give suck*—
 Because they cannot so readily make their Escape.

V. 20. *Pray*

* Matt. x. 22. Mark xiii. 13. Luke xxi. 17. † Mark xiii. 10.
 § Mark xiii. 14. Luke xxi. 20. Dan. ix. 27.

20 And pray ye that your flight be not in the winter,
 21 neither on the sabbath. For then shall be great
 tribulation, such as was not from the beginning of
 22 the world to this time, nor ever shall be. And
 unless those days were shortened, no flesh would be
 saved; but for the elect's sake, those days shall be
 23 shortened. † Then if any say to you, Lo here
 24 is Christ, or there; believe it not. For false Christs
 and false prophets will arise and shew great signs
 and wonders, so that they would deceive (if possible)
 25 even the elect. Behold I have told you before.
 26 Therefore if they say to you, behold, he is in the
 desert, go not forth: Behold *he is* in the secret
 27 chambers, believe it not. For as the lightning
 goeth forth from the east, and shineth even to the
 west, so shall also the coming of the Son of Man be.
 28 ‡ For wheresoever the carcase is, there will the ea-
 29 gles be gathered together. * Immediately after

V. 20. *Pray ye that your flight be not in the winter*---They did so; and their flight was in the Spring: *Neither on the Sabbath*---Being on many Accounts inconvenient: Besides that many would have scrupled to travel far on that Day. For the *Jews* thought it unlawful to walk about two thousand Paces (Two Miles) on the Sabbath Day.

V. 21. *Then shall be great tribulation*---Have not many Things spoken in the Chapter, as well as in *Mark 13.* and *Luke 21.* a farther and much more Extensive Meaning, than has been yet fulfilled?

V. 22. *And unless those days were shortened* --By the taking of *Jerusalem* sooner than could be expected: *No flesh would be saved*---The whole Nation would be destroyed: *But for the elect's sake*---That is, for the Sake of the Christians.

V. 24. *They would deceive, if possible, the very elect*---But is it not possible, that God should suffer the Body of Christians to be thus deceived.

V. 27. *For as the lightning goeth forth*---For the next coming of *Christ*, will be as quick as Lightning; so that there will not be Time for any such previous Warning.

V. 28. *For wheresoever the carcase is, there will the eagles be gathered together*---Our LORD gives this, as a farther Reason, why they should not hearken to any pretended Deliverer. As if he had said, Expect not any Deliverer of the *Je-^ru-^salem* Nation; for it is devoted to Destruction. It is already before God a dead *Carcase*, which the *Roman Eagles* will soon devour.

V. 29. *Immediately after the tribulation of those days*---Here our LORD begins to speak of his last Coming. But He speaks not so much in
 the

† *Mark xiii. 21. Luke xvii. 23.* ‡ *Luke xvii. 37.*
 * *Mark xiii. 24. Luke xxi. 25.*

the tribulation of those days, the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of
 30 the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and shall see the Son of Man coming in the clouds of
 31 heaven, with power and great glory. And he will send forth his angels, with a loud-sounding trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other.

32 || Learn a parable from the fig-tree: when its branch is now tender and shooteth forth leaves, ye
 33 know that the summer is nigh. So likewise when ye see all these things, know that it is nigh, even
 34 at the doors. Verily I say to you, This generation shall not pass away till all things be done.
 35 Heaven and earth shall pass away, but my words

the Language of Man as of God, with whom a thousand Years are as one Day, one Moment. Many of the primitive Christians not observing this, thought He would come *immediately*, in the common Sense of the Word: A Mistake which St. Paul labours to remove, in his second Epistle to the *Thessalonians*. *The powers of the heavens*—Probably, the Influences of the heavenly Bodies.

V. 30. *Then shall appear the Sign of the Son of man in heaven*—It seems a little before He Himself descends. The Sun, Moon, and Stars being extinguished (probably, not those of our System only) *the sign of the Son of man* (perhaps the Cross) will appear in the Glory of the LORD.

V. 31. *They shall gather together his elect*—That is, All that have endured to the End in *the Faith which worketh by Love*.

V. 32. *Learn a parable*—Our LORD having spoken of the Signs preceding the two grand Events, concerning which the Apostles had enquired, begins here to speak of the *Time* of them. And to the Question proposed ver. 3. concerning the Time of the Destruction of *Jerusalem*, He answers ver. 34. Concerning the Time of the End of the World, He answers ver. 36.

V. 34. *This generation of Men now living shall not pass, till all these things be done*—The Expression implies, that great Part of that Generation would be passed away but not the whole. Just so it was. For the City and Temple were destroyed thirty-nine or forty Years after.

V. 36. *But*

- 36 shall not pass away. But of that day and hour knoweth no man, neither the Angels of heaven,
 37 but my Father only. † But as the days of Noah, so shall also the coming of the Son of Man be.
 38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, till the day that Noah entered into the
 39 ark, And knew not till the flood came and took them all away; so shall also the coming of the Son of man be.
 40 Then shall two men be in the field: one is taken and one is left. Two women shall be grinding in the mill; one is taken, and one is left.
 42 * Watch therefore; for ye know not what hour your Lord cometh. But ye know this, that if the householder had known in what watch the thief would have come, he would have watched, and not have suffered his house to be broken open.
 44 Therefore be ye also ready: for at an hour ye think not, the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath appointed ruler over his household, to give them food in due season? Happy is that servant, whom his lord coming shall find so doing. Verily I say to you, he will appoint him ruler over all his goods.
 48 But if that evil servant say in his heart, My lord

V. 36. *But of that day*—The Day of Judgment: *Knoweth no man*—Not while our LORD was on Earth. Yet it might be afterwards revealed to St. John, consistently with this.

V. 40. *One is taken*—Into God's immediate Protection; *and one is left*—To share the common Calamities. Our LORD speaks, as having the whole Transaction present before his Eyes.

V. 41. *Two women shall be grinding*—Which was then a common Employment of Women.

V. 42. *Ye know not what hour your Lord cometh*—Either to require your Soul of you, or to avenge Himself of this Nation.

V. 45. *Who then is the faithful and wise servant*—Which of you aspires after this Character? *Wise*—Every Moment retaining the clearest Conviction, That all he now has is only intrusted to him as a Steward: *Faithful*—Thinking, speaking, and acting continually, in a Manner suitable to that Conviction.

V. 48. *But if that evil servant*—Now evil, having put away faith and a good conscience.

† Luke xvii. 26.

* Mark xiii. 33. Luke xii. 35. xxi. 34.

V. 51. *And*

49 delayeth his coming: And shall begin to smite
 50 his fellow-servant, and shall eat and drink with
 the drunken: The lord of that servant shall
 come in a day that he expecteth *him* not, and in an
 51 hour that he is not aware of, And shall cut him
 afunder, and allot him his portion with the hypo-
 crites: there shall be the weeping and the gnash-
 ing of teeth.

XXV. Then shall the kingdom of heaven be like ten
 1 virgins who taking their lamps, went forth to meet
 2 the bridegroom. But five of them were wise, and
 3 five *were* foolish. They that were foolish, taking
 4 their lamps, took not oil with them. But the
 wise took oil in their vessels with their lamps.
 5 While the bridegroom delayed, they all slumber-

V. 51. *And shall allot him his portion with the hypocrites*—The worst
 of Sinners, as upright and sincere as he was once!

If Ministers are the Persons here primarily intended, there is a
 peculiar Propriety in the Expression. For no Hypocrisy can be baser,
 than to call ourselves Ministers of *Christ*, while we are the Slaves of
 Avarice, Ambition, or Sensuality. Wherever such are found, may
 God reform them by his Grace, or disarm them of that Power and
 Influence, which they continually abuse to his Dishonour, and to
 their own aggravated Damnation!

C. xxv. This Chapter contains the last public Discourse, which
 our LORD uttered before He was offered up. He had before fre-
 quently declared what would be the Portion of all the Workers of
 Iniquity. But what will become of those who do no Harm? Hon-
 est, inoffensive, *good Sort* of People? We have here a clear and
 full Answer to this important Question.

V. 1. *Then shall the kingdom of heaven*—That is, the Candidates
 for it, *Be like ten virgins*—The Bride Maids on the Wedding Night,
 were wont to go to the House where the Bride was, with burning
 Lamps or Torches in their Hands, to wait for the Bridegroom's
 Coming. When he drew near, they went to meet him with their
 Lamps, and to conduct him to the Bride.

V. 3. *The foolish took not oil with them*—No more than kept them
 burning just for the present. None to supply their future Want, to
 recruit their Lamp's Decay. *The Lamp* is Faith. *A Lamp and oil*
with it, is Faith working by Love.

V. 4. *The wise took oil in their vessels*—Love in their Hearts. And
 they daily sought a fresh Supply of Spiritual Strength, till their
 Faith was made perfect.

V. 5. *While the bridegroom delayed*—That is, Before they were
 called attend to him, *they all slumbered and slept*—Were easy and qui-
 et, the Wise enjoying a true, the Foolish a false Peace.

V. 6. *All*

6 ed and slept. But at midnight there was a cry,
Behold the bridegroom cometh: come ye forth to
7 meet him. Then all those virgins arose and trim-
8 med their lamps. And the foolish said to the wise,
give us of your oil; for our lamps are gone
9 out. But the wise answered, Lest there be not
enough for us and you: go ye rather to them that
10 sell, and buy for yourselves. And while they went
to buy, the bridegroom came; and they that were
ready went in with him to the marriage; and the
11 door was shut. Afterward come also the other
12 virgins, saying, Lord, Lord, open to us. But
he answering said, Verily I say to you, I know you
13 not. Watch therefore; for ye know not the
day nor the hour.

14 * For the kingdom of heaven is as a man travelling
into a far country, who called his own servants,
15 and delivered to them his goods. And to one he
gave five talents, to another two, and to another
one, to each according to his own ability, and im-

V. 6. *At midnight*—In an Hour quite unthought of.

V. 7. *They trimmed their lamps*—They examined themselves, and prepared to meet their God.

V. 8. *Give us of your oil, for our lamps are gone out*—Our Faith is dead. What a Time to discover this! Whether it mean the Time of Death, or of Judgment. *Unto which of the Saints wilt thou then turn?* Who can help thee at such a Season?

V. 9. *But the wise answered, Lest there be not enough for us and you?*—Beginning the Sentence with a beautiful Abruptness; such as shewed their Surprise at the State of those poor Wretches, who had so long deceived them, as well as their own Souls. *Lest there be not enough*—It is sure there is not; for no Man has more than *Holiness* enough for himself. *Go ye rather to them that sell*—Without Money and without Price: That is, to God, to Christ. *And buy*—If ye can. O no! The Time is past, and returns no more!

V. 13. *Watch therefore*—He that watches, has not only a burning Lamp, but likewise Oil in his Vessel. And even when he sleepeth, his Heart waketh. He is *quiet*; but not secure.

V. 14. Our LORD proceeds by a Parable still plainer (if that can be) to declare the final Reward of an *harmless Man*. May God give all such, in this their Day, Ears to hear and Hearts to understand it! *The kingdom of heaven*—That is, the King of Heaven, *Christ*.

V. 15. *To one he gave five talents, to another two, and to another one*—And who knows whether (all Circumstances considered) there be a greater Disproportion than this, in the Talents of those who

16 mediately took his journey. Then he who had received the five talents, went and traded with
 17 them, and gained other five talents. And likewise he that *had received* the two, he also gained
 18 other two. But he that had received the one, went and digged in the earth, and hid his master's
 5 19 money. After a long time the master of those
 20 servants cometh and reckoneth with them. And he that had received the five talents came and
 brought other five talents, saying, Sir, thou deliveredst to me five talents, behold I have gained to
 21 them five talents more. His master said to him, Well done, good, and faithful servant: thou hast
 been faithful over a few things; I will set thee over many things: enter thou into the joy of thy
 22 lord. He also that had received the two talents; came and said, Sir, thou deliveredst to me two ta-
 lents; behold I have gained to them two other ta-
 23 lents. His master said to him, Well done, good and faithful servant: thou hast been faithful over
 a few things; I will set thee over many things:
 24 enter thou into the joy of thy lord. Then he that had received the one talent came and said,
 Sir, I knew that thou art an hard man, reaping
 where thou hadst not sown, and gathering whence
 25 thou hadst not scattered. And being afraid, I went
 and hid thy talent in the earth: lo, thou hast

have received the most, and those who have received the fewest? *According to his own ability*—The Words may be translated more literally, *according to his own mighty power. And immediately took his journey*—To Heaven.

V. 18. *He that had received one*—Made his having fewer Talents than others a Pretence for not improving any. *Went and hid his master's money*—Reader, art thou doing the same? Art thou hiding the Talent God hath lent thee?

V. 24. *I knew that thou art an hard man*—No. Thou knowest Him not. He never knew God, who thinks Him an hard Master. *Reaping where thou hast not sown*—That is, requiring more of us, than thou givest us Power to perform. So does every obstinate Sinner, in one Kind or other, lay the Blame of his own Sins on God.

V. 25. *And I was afraid*—Lest if I had improved my Talent, I should have had the more to answer for. So from this Fear, one will not learn to read, another will not hear Sermons!

V. 26. *Thou*

26 what is thine. His master answering said to him,
 Thou wicked and slothful servant, thou knewest
 that I reap where I sowed not, and gather whence I
 27 had not scattered. Thou oughtest therefore to have
 put my money to the bankers, and at my coming
 28 I should have received my own with interest. Take
 therefore the talent from him, and give it to him
 29 who hath ten talents. * For to every one that hath
 shall be given, and he shall have abundance: but
 from him that hath not, shall be taken away even
 30 what he hath. And cast ye the unprofitable serv-
 vant into the outer darkness: there shall be the
 weeping and the gnashing of teeth.

31 When the Son of man shall come in his glory,
 and all the holy angels with him, then shall he sit upon

V. 26. *Thou knewest*—That I require Impossibilities! This is not an allowing, but a strong Denial of the Charge.

V. 27. *Thou oughtest therefore*—On that very Account, on thy own Supposition, to have improved my 'Talent, as far as was possible.

V. 29. *To every one that hath shall be given*—So close does God keep to this stated Rule, from the Beginning to the End of the World.

V. 30. *Cast ye the unprofitable servant into the outer darkness*—For what? What had he done? It is true he had not done Good. But neither is he charged with doing any Harm. Why, for this Reason, for *barely doing no Harm*, he is consigned to outer Darkness. He is pronounced a *wicked*, because he was a *slothful*, an *unprofitable Servant*. So mere *Harmlessness*, on which many build their Hope of Salvation, was the Cause of his Damnation! *There shall be the weeping*—Of the careless, thoughtless Sinner; *and the gnashing of teeth*—Of the proud and stubborn.

The same great Truth, That there is no such Thing as negative Goodness, is in this Chapter shewn three Times, 1. In the Parable of the Virgins; 2. In the still plainer Parable of the Servants, who had received the Talents; and, 3. In a direct, unparabolical Declaration of the Manner wherein our Lord will proceed at the last Day. The several Parts of each of these exactly answer each other, only each rises above the preceding.

V. 31. *When the Son of Man shall come in his glory, and all the holy angels with him*—With what Majesty and Grandeur does our LORD here speak of Himself! Giving us one of the noblest Instances of the true Sublime. Indeed not many Descriptions in the sacred Writings themselves, seem to equal this. Methinks we can hardly read it, without imagining ourselves before the awful Tribunal it describes.

V. 34. *Inferis*

- 32 the throne of his glory. And all the nations shall be gathered before him, and he will separate them one from another, as a shepherd separateth the sheep
 33 from the goats. And he will set the sheep on
 34 his right-hand, and the goats on his left. Then will the king say to them on his right-hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the World.
 35 For I was hungry; and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger,
 36 and ye took me in; Naked, and ye clothed me: I was sick, and ye visited me; I was in prison,
 37 and ye came to me. Then will the righteous answer him, saying, Lord, when saw we thee hungry, and fed *thee*? Or thirsty, and gave *thee* drink?
 38 When saw we thee a stranger, and took *thee* in; Or
 39 naked, and clothed *thee*? Or when saw we thee
 40 sick or in prison, and came to *thee*? And the king will answer and say to them, Verily I say to you, inasmuch as ye did *it* to one of the least of these my
 41 brethren, ye did *it* to me. Then will he say to them on his left-hand, Depart from me, ye cursed

V. 34. *Inherit the kingdom*—Purchased by my Blood, for all who have believed in Me, with the Faith which wrought by Love. *Prepared for you*—On purpose for you. May it not be probably inferred from hence, That Man was not created merely to fill up the Places of the fallen Angels?

V. 35. *I was hungry and ye gave me meat, I was thirsty and ye gave me drink*—All these Works of outward Mercy suppose Faith and Love, and must needs be accompanied with Works of spiritual Mercy. But Works of this Kind the Judge could not mention in the same Manner. He could not say, I was in Error, and ye recalled me to the Truth; I was in Sin, and ye brought me to Repentance. *In prison*—Prisoners need to be visited above all others, as they are commonly Solitary and forsaken by the rest of the World.

V. 37. *Then shall the Righteous answer*—It cannot be, that either the Righteous or the Wicked should answer in these very Words. What we learn herefrom is, That neither of them have the same Estimation of their own Works as the Judge hath.

V. 40. *Inasmuch as ye did it to one of the least of these my brethren, ye did it to me*—What Encouragement is here, to assist the Household of Faith? But let us likewise remember, to do good to all men.

V. 41. *Depart into the everlasting fire, which was prepared for the devil and his angels*—Not originally for you: You are Intruders into everlasting Fire.

V. 44. *Then*

into the everlasting fire, which was prepared for
 42 the devil and his angels. For I was hungry, and ye
 gave me no meat; I was thirsty, and ye gave me
 43 no drink: I was a stranger, and ye took me not
 in; naked, and ye clothed me not; sick and in
 44 prison and ye visited me not. Then will they also
 answer him, saying, Lord, when saw we thee
 hungry, or athirst, or a stranger, or naked, or sick,
 or in prison, and did not minister unto thee?
 45 Then will he answer them, saying, Verily I say to
 you, inasmuch as ye did *it* not unto one of the least
 46 of these, ye did *it* not to me. And these shall go
 away into everlasting punishment; but the righte-
 ous into life everlasting.

XXVI. * And when Jesus had finished all these dis-
 2 courses, he said to his disciples, Ye know that

V. 44. *Then will they answer*—So the Endeavour to justify them-
 selves, will remain with the Wicked even to that Day!

V. 46. *And these shall go away into everlasting punishment, but the
 righteous into life everlasting*—Either therefore the Punishment is
 strictly Eternal, or the Reward is not. The very same Expression
 being applied, to the former as to the latter. The Judge will speak
 first to the Righteous, in the Audience of the Wicked. The Wicked
 shall then go away into everlasting Fire, in the View of the Right-
 eous. Thus the Damned shall see nothing of the everlasting Life.
 But the Just will see the Punishment of the Ungodly. It is not only
 particularly observable here, 1. That the Punishment lasts as long
 as the Reward: But 2. That this Punishment is so far from ceasing at
 the End of the World, that it does not begin till then.

V. 1. *When Jesus had finished all these discourses*—When He had
 spoken all He had to speak. Till then He would not enter upon his
 Passion: Then He would delay it no longer.

V. 2. *After two days is the passover*—The Manner wherein this
 was celebrated, gives much Light to several Circumstances that follow.
 The Master of the Family began the Feast with a Cup of Wine,
 which having solemnly blessed, he divided among the Guests. (*Luke*
xxii. 17.) Then the Supper began with the unleavened Bread and
 bitter Herbs; which when they had all tasted, one of the young
 Persons present (according to *Exod. xii. 26.*) asked the Reason of
 the Solemnity. This introduced *The Saying forth*, or Declaration
 of it: in Allusion to which we read of *saying forth* the Lord's
 Death (*1 Cor. xi. 26.*) Then the Master rose up and took another
 Cup, before the Lamb was tasted. After Supper, he took a thin
 Loaf or Cake, which he broke and divided to all at the Table, and
 likewise the Cup, usually called the Cup of Thanksgiving, of which

- after two days is the passover, and the Son of Man
 3 is betrayed to be crucified. Then the chief priests,
 and the Scribes, and the elders of the people as-
 sembled together at the palace of the high priest,
 4 who was called Caiaphas, And consulted together,
 how they might apprehend Jesus by subtilty and
 5 kill him. But they said, Not at the Feast, lest
 there be a tumult among the people.
 6 † Now when Jesus was in Bethany, in the
 7 house of Simon the leper, There came to him a
 woman, having an alabaster box of very costly
 ointment, and poured it on his head, as he sat at
 8 table. But his disciples seeing it, had indignation,
 9 saying, To what purpose is this waste? For this
 might have been sold for much, and given to the
 10 poor. Jesus knowing it, said to them, Why trou-
 ble ye the Woman? She hath wrought a good
 11 work on me. For ye have the poor always with
 12 you; but me ye have not always. For in pour-
 ing this ointment on my body she hath done it
 13 for my burial. Verily I say to you, wheresoever
 this gospel shall be preached in the whole world,

he drank first, and then all the Guests. It was *this Bread* and *this Cup*, which our Lord consecrated to be a standing Memorial of his Death.

V. 3. *The chief Priests and the Scribes and the Elders of the People*—(Heads of Families) These together constituted the Sanhedrim, or Great Council, which had the Supreme Authority, both in Civil and Ecclesiastical Affairs.

V. 5. *But they said, Not at the feast*—This was the Result of human Wisdom. But when Judas came, they changed their Purpose. So the Counsel of God took Place, and the true Paschal Lamb was offered up on the great Day of the Paschal Solemnity.

V. 8. *His disciples seeing it, had indignation, saying*—It seems several of them were angry, and spoke, tho' none so warmly as Judas Iscariot.

V. 11. *To have the poor always with you*—Such is the wise and gracious Providence of God, that we may have always Opportunities of relieving their Wants, and so laying up for ourselves Treasures in Heaven.

V. 12. *She hath done it for my burial*—As it were for the embalming of my Body. Indeed this was not her Design. But our LORD puts this Construction upon it, to confirm thereby what he had before said to his Disciples, concerning his approaching Death.

V. 13. *This gospel*—That is, this Part of the Gospel History.

V. 15. *They*

this also which she hath done shall be spoken for a memorial of her.

14 * Then one of the twelve, called Judas Iscariot, going to the chief priests, Said, What will ye
15 give me, and I will deliver him to you; And they bargained with him for thirty pieces of silver.
16 And from that time he sought opportunity to deliver him.

17 † On the first day of unleavened bread, the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eat the passover?
18 And he said, Go into the city to such a man, and say to him, The Master saith, My Time is at hand: I keep the passover at thy house with my
19 disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.

20 ‡ When the Evening was come, he sat down
21 with the twelve. And as they ate, he said, Verily I say to you, one of you will betray me. And they were exceeding sorrowful, and began each of
22 them to say to him, Lord, Is it I? And he answering, said, He that dippeth his hand with me
23 in the dish, the same will betray me. The Son of man indeed goeth as it is written of him: but wo to that man by whom the Son of man is betrayed: it had been good for that man if he had never been
24 born. Then Judas who betrayed him answering

V. 15. *They bargained with him for thirty pieces of silver*—(About three Pounds fifteen Shillings.) The Price of a Slave, *Exod. xxi. 32.*

V. 17. *On the first day of unleavened bread*—Being Thursday the fourteenth Day of the first Month, *Exod. xii. 6. 15.*

V. 18. *The Master saith, My time is at hand*—That is, the Time of my Suffering!

V. 23. *He that dippeth his hand with me in the dish*—Which it seems Judas was doing at that very Time. This Dish was a Vessel full of Vinegar, wherein they dipped their bitter Herbs.

V. 24. *The Son of man goeth thro' sufferings to Glory, as it is written of him*—Yet this is no Excuse for him that betrayeth Him: miserable will that Man be. *It had been good for that man, if he had not been born*—May not the same be said of every Man that finally perishes? But who can reconcile this, if it were true of Judas alone, with the Doctrine of universal Salvation?

* Mark xiv. 10. Luke xxii. 3. † Mark xiv. 12. Luke xxii. 7.

‡ Mark xiv. 17. Luke xxii. 14.

said, Master, is it I? He saith to him, Thou hast said.

26 And after they had eaten, Jesus took the bread and blessed and brake and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and having given thanks gave it to them, saying, Drink ye all of it. For this is my blood of the New Testament, which is shed for many, for the remission of sins. I say to you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in my Father's kingdom.

30 * And when they had sung the Hymn, they
31 went out into the Mount of Olives. Then saith Jesus to them, All ye will be offended at me this night, for it is written, † I will smite the shepherd,

V. 25. *Thou hast said*—That is, it is as thou hast said.

V. 26. *Jesus took the bread*—*The Bread*, or Cake, which the Master of the Family used to divide among them, after they had eaten the Passover. This Custom our LORD now transferred to a nobler Use. *This Bread is*, that is, signifies or represents *my Body*, according to the Stile of the sacred Writers. Thus Gen. xl 12. *The three branches are three days*. Thus Gal. iv. 24. St. Paul speaking of Sarah and Hagar says, *These are the two Covenants*. Thus in the Grand Type of our LORD, Exod. xii. 11. God says of the Paschal Lamb, *This is the Lord's Passover*. Now Christ substituting the Holy Communion for the *Passover*, follows the Stile of the Old Testament, and uses the same Expressions the Jews were wont to use in celebrating the Passover.

V. 27. *And he took the cup*—Called by the Jews *the Cup of Thanksgiving*; which the Master of the Family used likewise to give to each after Supper.

V. 28. *This is the sign of my blood*, whereby the New Testament or Covenant is confirmed. *Which is shed for many*—As many as spring from Adam.

V. 29. *I will not drink henceforth of this fruit of the vine*, till I drink it new with you in my Father's kingdom—That is, I shall taste no more Wine, till I drink Wine of quite another Kind in the glorious Kingdom of my Father. And of this you shall also partake with me.

V. 30. *And when they had sung the hymn*—Which was constantly sung at the Close of the Passover. It consisteth of six Psalms from the 113th to the 118th. *The Mount of Olives*—Was over against the Temple, about two Miles from Jerusalem.

V. 31. *All ye will be offended at me*—Something will happen to me, which will occasion your falling into Sin by forsaking me.

V. 32. *But*

* Mark xiv. 26. Luke xxii. 39. John xviii. 1. † Leeb. xiii 1.

- 32 and the sheep of the flock shall be scattered. But after I am risen, I will go before you into Galilee.
- 33 Peter answering said to him, Tho' all should be
 34 offended at thee, I will never be offended. Jesus said to him, Verily I say to thee, that in this very Night before cock crowing thou wilt deny me
 35 thrice. Peter saith to him, If I must die with thee, yet will I in no wise deny thee. In like manner also said all the disciples.
- 36 † Then cometh Jesus with them to a place called Gethsemane, and saith to the disciples,
 37 Sit ye here, while I go and pray yonder. And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and in deep anguish.
- 38 Then saith he to them, My soul is exceeding sorrowful, even unto death: tarry ye here, and
 39 watch with me. And going a little farther, he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; yet

V. 32. *But notwithstanding this, after I am risen, I will go before you (as a Shepherd before his Sheep) into Galilee—Tho' you forsake me, I will not for this forsake you.*

V. 34. *Before cock-crowing thou wilt deny me thrice—That is before Three in the Morning, the usual Time of Cock-crowing: Altho' one Cock was heard to crow once, after Peter's first Denial of his Lord.*

V. 35. *In like manner also said all the disciples—But such was the Tenderness of our Lord, that He would not aggravate their Sin, by making any Reply.*

V. 36. *Then cometh Jesus to a place called Gethsemane—That is, the Valley of Fatness. The Garden probably had its Name from its Soil and Situation, lying in some little Valley between two of those many Hills, the Range of which constitutes the Mount of Olives.*

V. 37. *And taking with him Peter and the two sons of Z. bedee—To be Witnesses of all; he began to be sorrowful and in deep anguish—Probably from feeling the Arrows of the Almighty stick fast in his Soul, while God laid on Him the Iniquities of us all. Who can tell what painful and dreadful Sensations were then impress on Him by the immediate Hand of God? The former Word in the Original properly signifies, to be penetrated with the most exquisite Sorrow; the latter, to be quite deprest, and almost overwhelmed with the Load.*

V. 39. *And going a little farther—About a stones cast: (Luke xxii. 41.) So that the Apostles could both see and hear him still. If it be possible*

†, Mark xiv. 32. Luke xxii. 40.

- 40 not as I will, but as thou *wilt*. And he cometh to the disciples, and findeth them asleep, and faith to Peter, What! Could not ye watch with
 41 me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing,
 42 but the flesh *is* weak. Again going away the second time he prayed, saying, O my Father, if this cup cannot pass from me, unless I drink it, thy will be done. And coming he findeth them
 43 asleep again; for their eyes were weighed down. And leaving them, he went away again, and prayed the third time, saying the same words.
 44 Then cometh he to his disciples and faith them, Sleep on now and take *your* rest: Behold the
 45 hour is come, and the Son of man is betrayed into the hand of finners. Rise; let us be going: behold he that betrayeth me is at hand.
 46 † And while he was yet speaking, lo Judas one of the twelve came, and with him a great multitude with swords and clubs from the chief priests
 47 and elders of the people. Now he that betrayed him, had given them a signal, saying, Whomsoever I shall kiss, is he; seize him. And forthwith
 48 coming to Jesus, he said, Hail, Master, and kissed him. And Jesus said to him, Friend, wherefore
 49 art thou come? Then came they up and laid hands

possible, let this cup pass from me—And it did pass from Him quickly. When He cried unto GOD with strong cries and tears, he was heard in that which he feared. GOD did take away the Terror and Severity of that inward Conflict.

V. 41. *The spirit—Your Spirit: Ye yourselves. The flesh—Your Nature. How gentle a Rebuke was this, and how kind an Apology! Especially at a Time when our LORD's own Mind was so weighed down with Sorrow.*

V. 45. *Sleep on now, if you can, and take your rest—For any farther Service you can be of to me.*

V. 50. The heroic Behaviour of the blessed Jesus, in the whole Period of his Sufferings, will be observed by every attentive Eye, and felt by every pious Heart: Altho' the sacred Historians, according to their usual but wonderful Simplicity, make no Encomiums upon it: With what Composure does He go forth to meet the Traitor? With what Calmness receive that malignant Kiss? With what Dignity does He deliver Himself into the Hands of his Enemies? Yet plainly shewing

- 51 on Jesus, and took him. * And behold one of them that were with Jesus, stretching out *his* hand, drew his sword, and striking the servant of the
- 52 high priest, cut off his ear. Then said Jesus to him, Put up again thy sword into its place; for all they that take the sword shall perish by the
- 53 sword. Thinkest thou that I cannot ask my Father, and he will presently give me more than
- 54 twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be done?
- 55 § In that hour Jesus said to the multitudes, Are ye come out as against a robber, with swords and clubs to take me? I sat daily with you teach-
- 56 ing in the temple and ye apprehended me not. But all this is done, that the scriptures might be fulfilled. Then all the disciples forsook him and fled.
- 57 † And they that had apprehended Jesus, led him away to Caiaphas the high priest, where the
- 58 scribes and the elders were assembled. But Peter followed him afar off to the high priest's palace, and going in, sat with the servants, to see the end.
- 59 Now the chief priests, and elders, and all the council sought false witness against Jesus, to put
- 60 him to death, But found none; yea, tho' many

ing his Superiority over them, and even then *leading* as it were *Captivity captive*!

V. 51. *And one of them, striking the servant of the high priest*—Probably the Person that seized Jesus first; *Cut off his ear*—Aiming, it seems, to cleave his Head, but that by a secret Providence interposing he declined the Blow.

V. 52. *All they that take the sword*—Without God's giving it them; without sufficient Authority.

V. 53. *He will presently give me more than twelve legions of angels*—The least of whom, 'tis probable, could overturn the Earth and destroy all the Inhabitants of it.

V. 57. *They led him away to Caiaphas*—From the House of Annas, the Father-in-law of Caiaphas, to whom they had carried him first.

V. 58. *But Peter followed him afar off*—Variously agitated by conflicting Passions: Love constrained him to follow his Master; Fear made him follow *afar off*. *And going in sat with the servants*—Unfit Companions, as the Event shewed.

V. 60. *Yet found they none*—On whose Evidence they could condemn Him to die. *At last came two false witnesses*—Such they were, altho'

* Mark xiv. 47. Luke xxii. 49. John xviii. 10. § Mark xiv. 48. Luke xxii. 52. † Mark xiv. 53. Luke xxii. 54. John xviii. 12

false witnesses came yet found they none. At last
 61 came two false witnesses, And said, This fellow
 said, I am able to destroy the temple of God, and
 62 to build it in three days. And the high priest
 rising up said to him, Answerest thou nothing?
 63 What do these witness against thee? But Jesus
 held his peace. And the high priest answering
 said to him, I adjure thee by the living God, to
 tell us, if thou art the Christ, the Son of God?
 64 Jesus saith to him, Thou hast said. Moreover I
 say to you, Hereafter shall ye see the Son of man
 sitting on the right-hand of power, and coming
 65 upon the clouds of heaven. Then the high priest
 rent his clothes, saying, He hath spoken blasphemy:
 what further need have we of witnesses?
 66 Behold now ye have heard his blasphemy. What
 think ye? They answering said, He is worthy of
 67 death. Then did they spit in his face and buffet
 68 him, and others smote him, Saying, Prophecy to
 us, thou Christ, who is he that smote thee?
 69 Now Peter sat without in the hall. And a
 maid-servant came to him, saying, Thou also
 70 wast with Jesus of Galilee. But he denied
 before all, saying I know not what thou
 71 sayest. And when he was gone out into the porch
 another maid saw him, and said to them that were.

altho' Part of what they said was true; because our LORD did not
 speak some of those Words at all; nor any of them in this Sense.

V. 64. *Hereafter shall ye see the Son of man*—He speaks in the third
 Person, modestly, and yet plainly; *Sitting on the right-hand of power*
 —That is, the Right-hand of God: *And coming upon the clouds of*
heaven—As He is represented by Daniel (ch. vii. 13, 14.) Our LORD
 looked very unlike that Person now! But nothing could be more
 awful, more majestic and becoming, than such an Admonition, in
 such Circumstances!

V. 65. *Then the high priest rent his clothes*—Tho' the High Priest
 was forbidden to rent his Clothes (that is, his upper Garment) in
 some Cases where others were allowed to do it, (*Lev xxi. 10.*) yet
 in Case of Blasphemy or any public Calamity, it was thought allow-
 able. Caiaphas hereby expressed in the most artful Manner, his Hor-
 ror at hearing such grievous Blasphemy.

V. 67. *Then*—After he had declared, he was the Son of God,
 the Sanhedrim doubtless ordered him to be carried out, while they
 were consulting what to do. And then it was, that the Soldiers who
 kept him, began these Insults upon him.

there, *This fellow* also was with Jesus of Nazareth.
 72 And again he denied with an oath, I know not the
 73 man. And after a while they that stood by, came and
 said to Peter, Surely thou art also *one* of them;
 74 for thy speech discovereth thee. Then began he
 to curse and to swear, I know not the man.
 75 And immediately the cock crew. And Peter remem-
 bered the word of Jesus, who had said to him,
 Before cock-crowing thou wilt deny me thrice.
 And going out he wept bitterly.

XXVII. * In the morning, all the chief priests and
 elders of the People consulted together against
 2 Jesus, to put him to death. And having bound
him, they led him away and delivered him to
 Pontius Pilate the governor.

3 Then Judas who had betrayed him, seeing
 that he was condemned, repenting himself, brought
 back the thirty pieces of silver to the chief priests
 4 and elders, Saying, I have sinned in betraying
 5 innocent blood. And they said, What is *that* to
 us? See thou *to it*. And having thrown down the

V. 72. *He denied with an oath*—To which possibly he was not un-
 accustomed, before our LORD called him.

V. 73. *Surely thou art also one of them; for thy speech discovereth thee*—
Malchus might have brought a stronger Proof than this. But such
 is the over-ruling Providence of God, that the world, in the Height
 of their Zeal, commonly catch hold of the very weakest of all Ar-
 guments against the Children of God.

V. 74. *Then began he to curse and to swear*—Having now quite lost
 the Reins, the Government of himself.

V. 1. *In the morning*—As the Sanhedrim used to meet in one of
 the Courts of the Temple, which was never opened in the Night,
 they were forced to stay till the Morning, before they could proceed
 regularly, in the Resolution they had taken to put him to Death.

V. 2. *Having bound him*—They had bound Him when he was first
 apprehended. But they did it now afresh, to secure Him from any
 Danger of an Escape, as He passed thro' the Streets of *Jerusalem*.

V. 3. *Then Judas, seeing that he was condemned*—Which probably
 be thought *Christ* would have prevented by a Miracle.

V. 4. *They said, What is that to us?*—How easily could they di-
 gest innocent Blood! And yet they had a Conscience! *It is not lawful*
(say they) to put it into the treasury—But very lawful to slay the In-
 nocent!

V. 5. *In that Part of the Temple*, where the Sanhedrim met.

VOL. I.

M

V. 7. *They*

Mark xv. 1. Luke xxii. 66. xxiii. 1. John xviii. 28.

- 6 pieces of silver in the temple, he withdrew and
 going away hanged himself. And the chief
 priests taking the pieces of silver, said, It is not
 lawful to put them in the treasury, because it is
 7 the price of blood. And having consulted to-
 gether, they bought with them the potters field, to
 8 bury foreigners in. Wherefore that field was cal-
 9 led, The field of blood unto this day. Then was
 fulfilled what was spoken by the prophet, saying,
 * And they took the thirty pieces of silver, the
 price of him that was valued, whom they of the
 10 children of Israel did value, And gave them for
 the potters field, as the Lord commanded me.
 11 And Jesus stood before the governor. And the
 governor questioned him, saying, Art thou the
 king of the Jews? And Jesus said to him, Thou
 12 sayest. But while he was accused by the chief
 13 priests and elders, he answered nothing. Then
 said Pilate to him, Hearest thou not how many
 14 things they witness against thee? And he answered
 him to never a word, so that the governor marvel-
 led greatly.
 15 † Now at every feast the governor was wont
 to release to the people a prisoner, whom they
 16 would. And they had then a notorious prisoner,

V. 7. *They bought with them the potters field*—Well known, it seems, by that Name. This was a small Price for a Field so near Jerusalem. But the Earth had probable been digged for Potters Vessels, so that it was now neither fit for Tillage, nor Pasture, and consequently of small Value. *Foreigners*—Heathens especially, of whom there were then great Numbers in Jerusalem.

V. 9. *Then was fulfilled*—What was figuratively represented of old, was now really accomplished. *What was spoken by the prophet*—The Word *Jeremy*, which was added to the Text in latter Copies, and thence received into many Translations, is evidently a Mistake: For he who spoke what St. Matthew here cites (or rather paraphrases) was not *Jeremy*, but *Zechariah*.

V. 10. *As the Lord commanded me*—To write, to record.

V. 11. *Art thou the king of the Jews?* JESUS before *Caiaphas* avows Himself to be the *Christ*, before *Pilate* to be a King; clearly shewing thereby, that his answering no more, was not owing to any Fear.

V. 15. *At every feast*—Every Year, at the Feast of the Passover.

V. 18. *He*
 † *Zeck. xi. 12.* † *Mark xv. 6.* *Luke xxiii. 17.* *John xviii. 39.*

- 17 named Barabbas. Therefore when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas? Or Jesus who
 18 is called Christ? For he knew that for envy they had delivered him.
- 19 While he sat on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered many things
 20 to-day in a dream because of him. But the chief priests and elders persuaded the multitude,
 21 to ask Barabbas, and destroy Jesus. The governor answering said to them, Which of the two will ye
 22 that I release to you? They said, Barabbas. Pilate saith to them, What shall I do then with Jesus who
 23 is called Christ? They all say to him, Let him be crucified. And the governor said, Why, what
 24 evil hath he done? But they cried out the more vehemently, saying, Let him be crucified. Then
 Pilate seeing, that he could prevail nothing, but rather a tumult was made, taking water washed
 his hands before the multitude, saying, I am innocent of the blood of this just man: see ye to it.
 25 Then all the People answering said, His blood be

V. 18. *He knew that for envy they had delivered him*—As well as from Malice and Revenge: They envied Him, because the People magnified Him.

V. 22. *They all say, Let him be crucified*—The Punishment which Barabbas had deserved: And this probably made them think of it. But in their Malice they forgot with how dangerous a Precedent they furnished the Roman Governor. And indeed within the Compass of a few Years, it turned dreadfully upon themselves.

V. 24. *Then Pilate took water and washed his hands*—This was a Custom frequently used, among the Heathens as well among the Jews, in Token of Innocency.

V. 25. *His blood be on us and our children*—As this Imprecation was dreadfully answered in the Ruin so quickly brought on the Jewish Nation and the Calamities which have ever since pursued that wretched People, so it was peculiarly fulfilled by Titus the Roman General, on the Jews whom he took during the Siege of Jerusalem. So many, after having been scourged in a terrible Manner, were crucified all round the City, that in a while there was not Room near the Walls for the Crosses to stand by each other. Probably this befel some of those who now joined in this Cry, as it certainly did many of their Children: The very Finger of God thus pointing out their Crime in crucifying his Son.

V. 26. *He*

- 26 on us and on our children. Then released he Barabbas to them, and having scourged Jesus, he delivered *him* to be crucified.
- 27 § Then the soldiers of the governor taking Jesus into the common hall, gathered to him the whole troop. And stripping him they put on him a scarlet robe, And plating a crown of thorns, they put *it* upon his head, and a cane in his right-hand; and kneeling before him, they mocked him, saying, Hail, king of the Jews. And spitting on him, they took the cane and smote him on the head. And after they had mocked him, they stripped him of the robe, and put his own raiment on him, and led him away to crucify *him*. And coming out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.
- 33 || And coming to a place called Golgotha, that is, the place of a skull, They gave him vinegar mingled with gall to drink, and when he

V. 26. *He delivered him to be crucified*—The Person crucified was nailed to the Cross as it lay on the Ground, thro' each Hand extended to the utmost Stretch, and thro' both the Feet together. Then the Cross was raised up, and the Foot of it thrust with a violent Shock into an Hole in the Ground prepared for it. This Shock dis-jointed the Body, whose whole Weight hung upon the Nails, till the Person expired thro' mere Dint of Pain. This kind of Death was used only by the Romans, and by them inflicted only on Slaves and the vilest Criminals.

V. 27. *The whole troop*—Or Cohort. This was a Body of Foot, commanded by the Governor, which was appointed to prevent Disorders and Tumults, especially on solemn Occasions.

V. 28. *They put on him a scarlet robe*—Such as Kings and Generals wore; probably an old tattered one.

V. 32. *Him they compelled to bear his cross*—He bore it Himself, till he sunk under it. *John 19. 17.*

V. 33. *A place called Golgotha, that is, the place of a skull*—Golgotha in Sirriac, signifies a Skull or Head, it was probably called so from this Time; being an Eminence upon Mount Calvary, not far from the King's Gardens.

V. 34. *They gave him vinegar mingled with gall*—Out of Derision: Which, however nauseous, He received and tasted of. St. Mark mentions also a different Mixture which was given Him, *Wine mingled*

§ Mark xv. 16. John xix. 2. || Mark xv. 22. Luke xxiii. 33. John xix. 17.

- 35 had tasted *thereof*, he would not drink. And having crucified him they parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, * They parted my garments among them, and for my vesture they cast lots.
- 36 And sitting down, they guarded him there,
- 37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.
- 38 † Then were two robbers crucified with him, one on the right-hand and one on the left.
- 39 And they that were passing by reviled him,
- 40 wagging their heads and saying, Thou that destroyest the temple, and buildest it in three Days, save thyself. If thou be the Son of God, come down from the cross. In like manner the chief priests also with the scribes and elders mocking him,
- 42 said, He saved others: Cannot he save himself? If he be the King of Israel, let him now come down from the cross, and we will believe him.
- 43 He trusted in God: let him deliver him now if he will have him; for he said I am the Son of God.
- 44 † And even the robbers that were crucified with him, cast the same reproach upon him.
- 45 Now from the sixth hour there was darkness

led with myrrh: Such as it was customary to give to dying Criminals, to make them less sensible of their Sufferings: But this our LORD refused to take, determining to bear the full Force of his Pains.

V. 35. *They parted his Garments*—This was the Custom of the Romans. The Soldiers performed the Office of Executioners, and divided among them the Spoils of the Criminals. *My vesture*—That is, my inner Garment.

V. 45. *From the sixth hour, there was darkness over all the earth unto the ninth hour*—Inasmuch, that even an Heathen Philosopher seeing it, and knowing it could not be a natural Eclipse, because it was at the Time of the Full Moon, and continued three Hours together, cried out, "Either the God of Nature suffers, or the Frame of the World is dissolved."

By this Darkness God testifieth his Abhorrence of the Wickedness which was then committing. It likewise intimated Christ's sore conflicts with the Divine Justice, and with all the Powers of Darkness.

V. 46. *About the ninth hour, Jesus cried with a loud voice*—Our LORD's great Agony probably continued these three whole Hours,

Mat. 26. 46. Luke 23. 46.

* Psalm xxii. 18. † Mark xv. 27. Luke xxiii. 32.

† Mark xv. 32. Luke xxiii. 39.

- 46 over all the earth, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, * *Eli, Eli, lama sabachthani?* That is, My God, my God, why hast thou forsaken me?
- 47 Some of them that stood there hearing *it*, said,
- 48 He calleth Elijah. † And immediately one of them running and taking a sponge filled *it* with vinegar, and putting *it* on a cane, gave him to
- 49 drink. The rest said, Let be: let us see whether Elijah will come to save him.
- 50 Jesus having cried again with a loud voice, dismissed *his* spirit.
- 51 And behold the veil of the temple was rent in twain from the top to the bottom, and the earth

at the Conclusion of which He thus cried out, while He suffered from God Himself what was unutterable. *My God, my God, why hast thou forsaken me?*—Our LORD hereby at once expresses his Trust in God, and a most distressing Sense of his letting loose the Powers of Darkness upon Him, withdrawing the comfortable Discoveries of his Presence, and filling his Soul with a terrible Sense of the Wrath due to the Sins which He was bearing.

V. 48. *One taking a sponge, filled it with vinegar*—Vinegar and Water was the usual Drink of the Roman Soldiers. It does not appear, that this was given Him in Derision, but rather with a friendly Design, that He might not die before *Elijah* came.

V. 50. *After he had cried with a loud voice*—To shew that his Life was still whole in him. *He dismissed his spirit*—So the Original Expression may be literally translated: An Expression admirably suited to our LORD's Words, *John x. 18. No man taketh my life from me, but I lay it down of myself.* He died by a voluntary Act of his own, and in a Way peculiar to Himself. He alone of all Men that ever were, could have continued alive even in the greatest Tortures, as long as He pleased, or have retired from the Body whenever He had thought fit. And how does it illustrate that Love which He manifested in his Death? inasmuch as He did not use his Power to quit his Body, as soon as it was fastened to the Cross, leaving only an insensible Corpse, to the Cruelty of his Murderers: But continued his Abode in it, with a steady Resolution, as long as it was proper. He then retired from it, with a Majesty and Dignity, never known or to be known in any other Death: *Dying* if one may so express it, *like the Prince of Life.*

V. 51. Immediately upon his Death, while the Sun was still darkened, *the veil of the temple*, which separated the Holy of Holies from the Court of the Priests, tho' made of the richest and strongest Tapestry, *was rent in two from the top to the bottom*: So that while the Priest was ministering at the Golden Altar (it being the Time of the Sacrifice) the Sacred Oracle, by an invisible Power,

was shaken and the rocks were torn asunder :
 52 And the tombs were opened, and many bodies of
 53 holy men that slept were raised, And coming out
 of the tombs after his resurrection, went into the
 holy city, and appeared to many.

54 And the centurion and they that were with him,
 guarding Jesus, seeing the earthquake, and the
 Things that were done, feared greatly, saying,
 Truly this was the Son of God.

55 And many Women were there, beholding afar
 off, who had followed Jesus from Galilee, serving
 56 him. Among whom were Mary Magdalene, and
 Mary the mother of James and Josès, and the
 Mother of Zebedee's children.

57 * In the evening, there came a rich man of Ari-
 mathea, named Joseph, who also himself was a

Power, was laid open to full View : GOD thereby signifying the
 speedy Removal of the Veil of the *Jewish* Ceremonies, the casting
 down the Partition-wall, so that the *Jews* and *Gentiles* were now ad-
 mitted to equal Privileges, and the opening a Way thro' the Veil of
 his Flesh for all Believers into the most Holy Place. *And the earth*
was shaken—There was a general Earthquake thro' the whole Globe,
 tho' chiefly near *Jerusalem* : GOD testifying thereby his Wrath
 against the *Jewish* Nation, for the horrid Impiety they were com-
 mitting.

V. 52. Some of the tombs were shattered and laid open by the
 Earthquake, and while they continued unclosed (and they must have
 stood open all the Sabbath, seeing the Law would not allow any
 Attempt to close them) many bodies of holy men were raised (perhaps
Simcon, Zacharias, John the Baptist, and others who had believed
 in *Christ*, and were known to many in *Jerusalem*) And coming out
 of the tombs after his resurrection, went into the holy city (*Jerusalem*)
 and appeared to many—Who had probably known them before : GOD
 hereby signifying, that *Christ* had conquered Death, and would raise
 all his Saints in due Season.

V. 54. The Centurion—The Officer who commanded the Guard :
 and they that were with him feared, saying, Truly this was the Son of
 God—Referring to the Words of the Chief Priests and Scribes, ver.
 43. He said, I am the Son of God.

V. 56. James—The less : He was so called, to distinguish him
 from the other James, the Brother of John ; probably because he
 was less in Stature.

V. 57. When the evening was come—That is, after Three o'clock ;
 the Time from three to six they termed the Evening.

V. 62. ON

58 disciple of Jesus. He going to Pilate, asked the
body of Jesus: then Pilate commanded the body
59 to be delivered. And Joseph taking the body,
60 wrapped it in clean linen, And laid it in his own
new tomb, which he had hewn out in the rock,
and having rolled a great Stone to the door of the
61 tomb, departed. And Mary Magdalene was there
and the other Mary, sitting over against the se-
pulchre.

62 Now on the morrow the *day* after the day of the
preparation the chief priests and Pharisees were ga-
63 thered together to Pilate, Saying, Sir, we remem-
ber, that impostor said while he was yet alive,
64 After three days I will rise again. Command
therefore that the sepulchre be secured till the third
day, lest his disciples coming steal him away, and
say to the People, He is risen from the Dead; so
the last imposture shall be worse than the first.
65 Pilate said to them, ye have a guard; go make
66 it as secure as you can. So they went and secured
the sepulchre, sealing the stone, and setting a guard.

V. 62. *On the morrow, the day that followed the day of the preparation*---The Day of Preparation was the Day before the Sabbath, where-
on they were to prepare for the Celebration of it. The next Day
then was the Sabbath according to the *Jews*. But the Evangelist
seems to express it by this Circumlocution, to shew the *Jewish* Sab-
bath was then abolished.

V. 63. *That impostor said, while he was yet alive, After three days I will rise again*---We do not find, that He had ever said this to *them*,
unless when *he spoke of the temple of his body*, (John ii. 19. 21.) And
if they here refer to what He then said, how perverse and imquitos
was their Construction on these Words, when He was on his Trial
before the Council? c. xxvi. 61. Then they seemed not to under-
stand them!

V. 65. *Ye have a guard*---Of your own, in the Tower of *Anto-
nia*, which was stationed there, for the Service of the Temple.

V. 66. *They went and secured the sepulchre, sealing the stone, and
setting a guard*---They set Pilate's Signet, or the public Seal of the
Sanhedrim upon a Fathening which they had put on the Stone. And
all this uncommon Caution was over-ruled by the Providence of
God, to give the strongest Proofs of *Christ's* ensuing Resurrection;
since there could be no Room for the least Suspicion of Deceit, when
it should be found, that his Body was raised out of a new Tomb,
where there was no other Corpse, and this Tomb hewn out of a Rock,
the Mouth of which was secured by a great Stone, under a Seal,
and a Guard of Soldiers.

- XXVIII. * Now after the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre. And behold, there had been a great earthquake, and an angel of the Lord descending from heaven, had come and rolled away the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the guards trembled, and became as dead men. But the angel answering said to the women, Fear not ye; for I know ye seek Jesus who was crucified. He is not here; for he is risen, as he said; come, see the place where the Lord lay. And going quickly tell his disciples, that he is risen from the dead. And behold he goeth before you into Galilee; there shall ye see him. Lo, I have told you. And departing quickly from the sepulchre with fear and great joy they ran to tell his disciples. And behold Jesus met them and said, Hail. And they coming to him took hold of his feet and worshipped him. Then said Jesus to them, Fear not. Go tell my brethren to go into Galilee, and there shall they see me.
- 11 While they were going, behold some of the guard coming into the city, told the chief priests all the

V. 2. *An angel of the Lord had rolled away the stone and sat upon it*—St. Luke and St. John speak of two Angels that appeared: But it seems as if only one of them had appeared sitting on the Stone without the Sepulchre, and then going into it, was seen with another Angel, sitting, one where the Head, the other where the Feet of the Body had lain.

V. 6. *Come, see the place where the Lord lay*—Probably in speaking, he rose up, and going before the Women into the Sepulchre, said, Come, see the Place. This clearly reconciles what St. John relates (xx. 12.) this being one of the two Angels there mentioned.

V. 7. *There shall ye see him*—In his solemn Appearance to them all together. But their gracious LORD would not be absent so long; He appeared to them several Times before then. *Lo, I have told you*—A solemn Confirmation of what He had said.

V. 9. *Hail*—The Word in its primary Sense means, "Rejoice:" In its secondary and more usual Meaning, "Happiness attend you."

V. 10. *Go tell my brethren*—I still own them as such, tho' they so lately disowned and forsook Me.

V. 13. *Say,*

* Mark xvi. 1. Luke xxiv. 1. John xx. 1.

- 12 things that had been done. And having met together with the elders and consulted, they gave much
 13 money to the soldiers, Saying, Say, his disciples came by night, and stole him while we slept.
 14 And if the governor hear this we will persuade
 15 him and secure you. So they taking the money did as they were taught; and this saying is commonly reported among the Jews till this day.
 16 Then the eleven disciples went into Galilee to the mountain where Jesus had appointed them.
 17 And when they saw him they worshipped him, tho'
 18 some had doubted. And Jesus coming spake to them, saying, All power is given me in heaven
 19 and in earth: † Go ye and disciple all nations, baptizing them in the name of the Father, and of
 20 the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even to the end of the world.

V. 13. *Say, His disciples came by night, and stole him while we slept*—Is it possible, that any Man of Sense should digest this poor, shallow Inconsistency? If ye were awake, why did you let the Disciples steal him? If asleep, how do you know they did?

V. 16. *To the mountain where Jesus had appointed them*—This was probably Mount Tabor, where (it is commonly supposed) He had been before transfigured. It seems to have been here also, that He appeared to above five hundred Brethren at once.

V. 18. *All power is given to me*—Even as Man. As God, He had all Power from Eternity.

V. 19. *Disciple all nations*—Make them my Disciples. This includes the whole Design of *Christ's* Commission. *Baptizing* and *Teaching* are the two great Branches of that General Design. And these were to be determined by the Circumstances of Things: which made it necessary in baptizing Adult *Jews* or *Heathens*, to teach them before they were baptized; in discipling their Children, to baptize them before they were taught; as the *Jewish* Children in all Ages, were first circumcised, and after taught to do all God had commanded them.

NOTES

N O T E S

ON THE

Gospel according to St. M A R K.

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1. Herod's hearing of Jesus, and Judgment of Him. 14—29
 2. Christ's retiring with his Apostles, now returned, 30—32
 3. The Earnestness of the People; Christ's Compassion; five thousand fed, 33—44
 4. His walking on the Sea, 45—52
 5. He heals many in the Land of Gennefaret 53—56
 6. And teaches what defiles a Man; C. vii. 1—23
 7. A Devil cast out in the Coasts of Tyre and Sidon 24—30
 8. At the Sea of Galilee, the Deaf and Dumb healed; four thousand fed, 31—37
- C. viii. 1—2
9. He comes into the Parts of Dalmamutha, and answers concerning the Sign from Heaven, 10—13
10. In the Ship, He warns them of evil Leaven, 14—21
11. At Bethsaida, heals the Sick, 22—26
- g. After he was acknowledged to be the Son of God :**
1. Peter confessing Him, He enjoins his Disciples Silence; foretels his Passion; reproves Peter; exhorts to follow Him, 27
 2. Is transfigured; casts out a Devil; foretels his Passion, 28—32
 3. Reproves and instructs his Disciples, 33—50
- B. In Judea :**
- a. In the Borders,** C. x. 1
1. He treats of Divorce, 2—12
 2. Of little Children, 13—16
 3. Of entering into Life, and of the Danger of Riches, 17—31
- b. In his Way to the City,**
1. He foretels his Passion a third Time, 32—34
 2. Answers James and John, and instructs them all, 35—45
 3. At Jericho, gives Sight to Bartimeus, 46—52
 4. At Jerusalem, C. xi. 1
- c. His Royal Entry,** 2—11
- d. The Day after, the Fig-tree cursed, the Temple purged,** 12—14
- 15—19
- e. The Day after that,**
1. Near the Fig-tree, He shews the Power of Faith, 20—26
- f. In the Temple,**
1. His Authority vindicated, 27—33
 2. The Parable of the wicked Husbandmen, C. xii. 1—12
 3. Of paying Tribute to Cesar, 13—17
 4. Of the Resurrection, 18—27
 5. Of the great Commandment, 28—34
 6. Of David's Lord, 35—37
 7. He warns the People of the Scribes, 38—40
 8. Commends the poor Widow, 41—44
3. On

3. On Mount Olivet, He foretels the Destruction of the City and Temple, and the End of the World, C. xiii. 1—37
- d. Two Days before the Passover: His Enemies bargain with Judas, C. xiv. 1—11
- e. On the first Day of unleavened Bread:
1. The Passover prepared, 12—16
 2. The Lord's Supper instituted, 17—25
 3. After the Hymn, the Offence of the Disciples, and Peter's Denial foretold, 26—31
 4. In Gethsemane, Jesus prays; wakes his Disciples, Is betrayed; taken; lookt of all, 32—42
 5. In the High-priest's Palace, He is condemned to Death, Denied by Peter, 53—65

66—72

f. Friday,

What was done

1. In Pilate's Palace, C. xv. 1—20
2. In the Way, 21
3. At Golgotha, 22
 1. The Wine and Myrrh offered, 23
 2. The Crucifixion; his Garments parted, 24, 25
 3. The Title, 26
 4. The two Malefactors, 27, 28
 5. Revilings, 29—32
 6. The Darknefs; the Cry of Jesus; the Scoff; the Vinegar; his Death; the Veil rent, 33—38
 7. The Saying of the Centurion; the Women looking on, 39—41
4. In the Evening, the Burial, 42—47

g. Sunday,

Our Lord's Resurrection declared

1. By an Angel, C. xvi. 1—8
2. By Himself,
 - To Mary Magdalene, 9—11
 - To two going into the Country, 12, 13
 - To the Eleven sitting at Meat, 14

III. The Gospel

1. Committed by Christ to his Apostles, after his Resurrection, and 15—18
2. Confirmed after his Ascension, 19—20

St. M A R K.

1. **T**HE * beginning of the gospel of Jesus
 2 Christ, the Son of God: As it is written in
 the prophets, † Behold I send my messenger before
 thy face, who shall prepare thy way before thee.
 3 ‡ The voice of one crying aloud in the wilderness,
 Prepare ye the way of the Lord, make his paths
 4 straight. John was baptizing in the wilderness
 and preaching the Baptism of repentance, for the
 5 remission of sins. And there went out to him all
 the country of Judea, and all they of Jerusalem,
 6 confessing their sins. And John was clothed with
 camels hair, and with a leathern girdle about his
 7 loins, and ate locusts and wild honey, And pro-
 claimed, saying, There cometh after me one might-
 8 tier than I, the latchet of whose shoes I am not
 worthy to stoop down and unloose. I indeed have
 baptized you with water; but he will baptize you
 9 with the Holy Ghost. || And in those days, Jesus
 came from Nazareth of Galilee, and was baptized
 10 by John at Jordan. And coming up from the
 water, straightway he saw the heavens opened, and
 11 the Spirit as a dove descending upon him. And
 a Voice came from heaven, Thou art my beloved
 12 Son, In whom I delight. § And immediately
 the Spirit thrusteth him out into the wilderness.
 13 And he was there in the wilderness forty days,

V. 1. *The beginning of the gospel of Jesus Christ*—The Evangelist speaks with strict Propriety: For the Beginning of the Gospel is in the Account of John the Baptist, contained in the first Paragraph; the Gospel itself, in the rest of the Book.

V. 4. *Preaching the baptism of repentance*—That is, preaching Repentance, and baptizing as a Sign and Means of it.

V. 7. *The latchet of whose shoes I am not worthy to unloose*—That is, to do Him the very meanest Service.

V. 12. *And immediately the Spirit thrusteth him out into the wilderness*—So in all the Children of God, extraordinary Manifestations of his Favour, are wont to be followed by extraordinary Temptations.

V. 13. *And he was there forty days, tempted by Satan*—Invisibly. After this followed the Temptation by him in a visible Shape, related

* Mat. iii. 1. Luke iii. 1. † Mat. iii. 1. ‡ Isaiah xl. 3.
 || Mat. iii. 13. Luke iii. 21, § Mat. iv. 1. Luke iv. 1.

tempted by Satan, and was with the wild beasts; and the Angels served him.

- 14 * Now after John was put in prison, Jesus
 15 came into Galilee, preaching the gospel of the
 16 kingdom of God, saying, The time is fulfilled,
 and the kingdom of God is at hand: repent ye,
 17 and believe the gospel. † And walking by the
 sea of Galilee, he saw Simon and Andrew his brother,
 casting a net into the sea (for they were
 18 fishermen) And Jesus said to them, Come ye after
 me, and I will make you fishers of men. And
 straightway leaving their nets, they followed him.
 19 And having gone thence a little further, he saw
 James *the son* of Zebedee and John his brother,
 who were also in the vessel mending their nets:
 20 And he called them; and immediately leaving
 their father Zebedee in the vessel with the hired
 servants, they went after him.
 21 ‡ And they go into Capernaum. And straight-
 way on the sabbath, he went into the synagogue
 22 and taught. And they were astonished at his teach-
 ing; for he taught them as one having autho-
 23 rity, and not as the Scribes. And there was in
 their Synagogue a man having an unclean spirit,
 24 and he cried out, saying, Let us alone: what
 have we to do with thee, Jesus of Nazareth? Art
 thou come to destroy us? I know thee who thou;
 25 art, the Holy one of God. And Jesus rebuked
 him, saying, Hold thy peace and come out of him.
 26 And the unclean spirit having torn him, and cried

lated by St. *Matthew*. And he was with the wild beasts—Tho' they had no Power to hurt Him. St. *Mark* not only gives us a Compendium of St. *Matthew's* Gospel, but likewise several valuable Particulars, which the other Evangelists have omitted.

V. 15. *The time is fulfilled*—The time of my Kingdom, foretold by *Daniel*, expected by you, is fully come.

V. 18. *Straightway leaving their nets, they followed him*—From this Time they forsook their Employ, and constantly attended Him. Happy they who follow *Christ* at the first Call!

V. 26. *A loud noise*—For he was forbidden to speak. *Christ* would neither suffer those evil Spirits to speak in Opposition, nor yet in Favour of Him. He needed not their Testimony, nor would encourage

27 with a loud noise, came out of him. And they were all amazed, so that they questioned among themselves, saying, What is this? What new teaching is this? For with authority he commandeth
 28 even the unclean spirits and they obey him. And immediately his fame went forth into all the country of Galilee round about.

29 † And coming out of the synagogue, they entered forthwith into the house of Simon and Andrew,
 30 with James and John. And Simon's wife's mother lay ill of a fever, and immediately they tell him of
 31 her. And he came and taking her by the hand, lifted her up; and straightway the fever left her,
 32 and she waited on them. And in the evening, when the sun was set, they brought to him all that were diseased, and them that were possessed with
 33 devils. And the whole city was gathered together
 34 at the door. And he healed many that were ill of divers diseases, and cast out many devils, and suffered not the devils to say that they knew him.

35 * And in the morning, rising a great while before day, he went out and departed into a desert place,
 36 and prayed there. And Simon and they that were with him followed after him. And having found
 37 him, they say to him, all men seek thee. And he saith to them, Let us go to the neighbouring towns, that I may preach there also: for therefore
 39 am I come. And he preached in their synagogues throughout all Galilee, and cast out devils.

encourage it, lest any should infer, that he acted in Concert with them.

V. 32. *When the sun was set*—And consequently the Sabbath was ended, which they reckoned from Sun-set to Sun-set.

V. 33. *And the whole city was gathered together at the door*—O what a fair Prospect was here! Who could then have imagined that all these Blossoms would die away without Fruit?

V. 34. *He suffered not the devils to say, that they knew him*—That is, according to Dr. Mead's Hypothesis (That the Scriptural Demoniacs were only diseased Persons) *He suffered not the Devils to say, that they knew him!*

V. 35. *Rising a great while before day*—So did he labour for us, both Day and Night.

V. 44. See

- 40 † And there came to him a leper beseeching him and kneeling down to him and saying to him,
 41 If thou wilt, thou canst make me clean. And Jesus, moved with tender compassion, stretching out his hand, touched him, and saith to him, I will; be
 42 thou clean. And when he had spoken, immediately the leprosy departed from him and he was
 43 made clean. And having straightly charged him,
 44 he forthwith sent him away, And saith to him, See thou say nothing to any man; but go, shew thyself to the priest, and offer for thy cleansing what Moses commanded for a testimony to them.
 45 But he going out published it much and blazed abroad the matter, so he could no more openly enter into the city; but he was without in desert places: and they came to him from every quarter.

II. And again he entered into Capernaum after some days; and it was heard that he was in the
 2 House. And many were gathered together, so

V. 44. *See thou say nothing to any man*—But our blessed LORD gives no such Charge to us. If He has made us clean from our Leprosy of Sin, we are not commanded to conceal it. On the contrary, it is our Duty to publish it abroad, both for the Honour of our Benefactor, and that others who are sick of Sin may be encouraged to ask and hope for the same Benefit. *But go, shew thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them*—The Priests seeing Him, pronouncing him clean (Lev. xiii. 17, 23 28, 37.) and accordingly allowing him to offer as Moses commanded (Lev. xiv. 2, 7.) was such a Proof against them, that they durst never say, The Leper was not cleansed; which out of Envy or Malice against our Saviour, they might have been ready to say, upon his presenting Himself to be viewed, according to the Law, if by the cleansed Person's talking much about his Cure, the Account of it had reached their Ears, before He came in Person. This is one great reason why our LORD commanded this Man to say nothing.

V. 45. *So that Jesus could no more openly enter into the city*—It was also to prevent this Inconvenience, that our LORD had enjoined him Silence.

V. 1. *And again after having been in desert Places for some Time, He returned privately to the City. In the house*—In Peter's House.

V. 2. *And immediately many were gathered together*—Hitherto continued!

† Mat. viii. 2. Luke v. 12.

- that there was no room for *them*, no, not even about the door. And he spake the word to them. § And they came to him, bringing a paralytic; borne of four. And not being able to come nigh him for the croud, they uncovered the roof where he was, and having broken *it* up, they let down the couch whereon the paralytic lay. Jesus seeing their faith, said to the paralytic, Son, thy sins are forgiven thee. But certain of the Scribes were sitting there, and reasoning in their hearts, Why doth this *man* thus speak blasphemies? Who can forgive sins, but God only? And Jesus immediately knowing in his spirit, that they so reasoned in themselves, said to them, Why reason ye thus in your hearts? Which is easier? To say to the paralytic, *Thy* sins are forgiven thee! Or to say, Arise, and take up thy couch and walk? But that ye may know that the Son of man hath authority on earth to forgive sins: (He saith to the paralytic) I say to thee, Arise, take up thy couch, and go to thine house. And immediately he arose, and taking up his couch, went forth before them all; so that they were all amazed and glorified God, saying, We never saw it thus.
- 13 And he went forth again by the sea-side, and all the multitude came to him and he taught them.

tinued the general Impression on their Hearts. Hitherto, even at Capernaum, all who heard received the Word with Joy.

V. 4. *They uncovered the roof*—Or, *took up the Covering*, the Lattice or Trap-door, which was on all their Houses (being flat-roofed.) And finding it not wide enough, broke the passage wider, to let down the Couch.

V. 6. *But certain of the Scribes*—See whence the first Offence cometh! As yet not one of the plain, unlettered People were offended. They all rejoiced in the Light, till these *Men of Learning* came, to put Darknesh for Light, and Light for Darknesh. Wo to all such blind Guides! Good had it been for these if they had never been born. O God, let me never offend one of thy simple ones! Sooner let my tongue cleave to the Roof of my Mouth!

V. 12. *They were all amazed*—Even the Scribes themselves for a Time.

V. 13. *All the multitude came to him*—Namely, *By the sea side*. And he as readily taught them there, as if they had been in a Synagogue.

§ Mat. ix. 2. Luke v. 18.

V. 15. *Many*

- 14 § And passing by, he saw Levi, the son of Alphaeus, sitting at the receipt of custom, and saith to him, Follow me. And he arose and followed him.
- 15 And as Jesus sat at meat in his house, many publicans also and sinners sat together with Jesus and his disciples; for there were many, and they followed him. And the Scribes and Pharisees seeing him eating with publicans and sinners, said to his disciples, How is it that he eateth and drinketh with publicans and sinners? And Jesus hearing it saith to them, They that are whole need not a physician, but they that are sick: I came not to
- 18 call the righteous, but sinners. ¶ Now the disciples of John and the Pharisees used to fast: and they come and say to him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said to them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have
- 20 the bridegroom with them they cannot fast. But the days will come, when the bridegroom shall be taken away from them; and then shall they fast
- 21 in those days. No man seweth a piece of new cloth on an old garment: else the new piece that filleth it up taketh away from the old, and the rent is
- 22 made worse. And no man putteth new wine into old leathern bottles; else the new wine bursteth the bottles and the wine is spilt, and the bottles are lost; but new wine must be put into new bottles.

V. 15. *Many publicans and notorious sinners sit with Jesus*—Some of them doubtless invited by Matthew, moved with Compassion for his old Companions in Sin. But the next Words, *For they were many and they followed him*, seem to imply, that the greater Part, encouraged by his gracious Words and the Tenderness of his Behaviour, and impatient to hear more, stayed for no Invitation, but prest in after Him, and kept as close to Him as they could.

V. 16. *And the Scribes and the Pharisees said*—So now the *wise Men* being joined by the *Saints of the World*, went a little farther in raising Prejudices against our LORD. In his Answer, He uses as yet no Harshness, but only calm, dispassionate Reasoning.

V. 17. *I came not to call the righteous*—Therefore if these were righteous, I should not call them. But now, they are the very Persons I came to save.

V. 26. *In*

§ Mat. ix. 9. Luke v. 27. ¶ Mat. ix. 14. Luke v. 33.

23 † And he went thro' the corn fields on the
 24 sabbath-day : and his disciples as they went, pluck-
 ed the ears of corn. And the Pharisees said to him,
 25 Behold, why do they on the sabbath, that which is
 not lawful? And he said to them, Have ye never
 26 read what David did, when he had need and was
 hungry, he and they that were with him? † How
 he went into the house of God in the days of Abia-
 thar the high priest, and ate the shew-bread, which
 is not lawful for any but the priests to eat, and
 27 gave also to them who were with him? And he
 said to them, The sabbath was made for man, and
 28 not man for the sabbath. Moreover the Son of
 Man is Lord even of the sabbath.

III. ¶ And he entered again into the synagogue :
 and there was a man there who had a withered
 2 hand. And they watched him whether he would
 heal him on the sabbath, that they might accuse
 3 him. And he saith to the man that had the wither-
 ed hand, Stand up in the midst. And he saith to
 4 them, Is it lawful to do good on the sabbath, or
 to do evil? To save life, or to kill? But they held
 5 their peace. And looking round upon them with
 anger, being grieved for the hardness of their

V. 26. *In the days of Abiathar the high-priest—Abimelech*, the
 Father of *Abiathar*, was High-priest then; *Abiathar* himself, not
 till some Time after. This Phrase therefore only means, *In the*
Time of Abiathar, who was afterwards the High-priest.

V. 27. *The sabbath was made for man*—And therefore must give
 way to Man's Necessity.

V. 28. *Moreover the Son of man is Lord even of the sabbath*—Pe-
 ing the supreme Lawgiver, He hath Power to dispense with his own
 Laws: And with this in particular.

V. 1. *He entered again into the synagogue—At Capernaum on the*
same Day.

V. 2. *And they—The Scribes and Pharisees, watched him, that*
they might accuse him—Pride, Anger, and Shame, after being so often
put to Silence, began now to ripen into Malice.

V. 4. *Is it lawful to save life, or to kill?—Which He knew they*
were seeking Occasion to do. But they held their peace—Being con-
founded, tho' not convinced.

V. 5. *Looking round upon them with anger, being grieved—Angry*
at the Sin, grieved at the Sinner; the true Standard of Christian
Anger.

† *Mat. xii. 1. Luke vi. 1. † 1 Sam. xxi. 6. ¶ Mat. xii. 9. Luke vi. 6.*

- hearts, he saith to the man, Stretch forth thine hand. And he stretched it forth: and his hand was restored. And the Pharisees going out, straightway took counsel with the Herodians against him, that they might destroy him.
- 7 Then Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, having heard what great things he did, came to him. And he spake to his disciples, that a vessel should wait on him, because of the multitude, lest they should throng him. For he had healed many, so that they rushed in upon him, as many as had plagues.
- 11 And the unclean spirits when they saw him fell down before him and cryed, saying, Thou art the Son of God. And he straitly charged them, not to make him known. † And he goeth up into the mountain, and calleth to him whom he would, and they came to him. * And he ordained twelve, that they might be with him, and that he might send them forth to preach, And to have power to heal diseases and cast out devils. And Simon

Anger. But who can separate Anger at Sin from Anger at the Sinner? None but a true Believer in *Christ*.

V. 6. *The Pharisees going out*—Probably leaving the Scribes to watch Him still; *took counsel with the Herodians*—As bitter as they usually were against each other.

V. 8. *From Idumea*—The Natives of which had now professed the Jewish Religion above an hundred and fifty Years. *They about Tyre and Sidon*—The Israelites who lived in those Coasts.

V. 10. *Plagues, or Scourges* (so the Greek Word properly means) seem to be those very painful or afflictive Disorders which were frequently sent, or at least permitted of God, as a *Scourge*, or Punishment of Sin.

V. 12. *He charged them not to make him known*—It was not the Time: Nor were they fit Preachers.

V. 13. *He calleth whom he willed*—With regard to the eternal States of Men, God always acts as Just and Merciful. But with regard to numberless other Things, He seems to us to act as a mere Sovereign.

V. 16. *He surnamed them Sons of Thunder*—Both with respect to the Warmth and impetuosity of their Spirit, their fervent Manner of Preaching, and the Power of their Word.

V. 20. To

- 17 he furnamed Peter : And James the *son* of Zebedee, and John the brother of James (and he furnamed them Boanerges, that is, sons of thunder)
- 18 And Andrew and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddeus, and Simon the Canaanite,
- 19 And Judas Iscariot, who also betrayed him.
- 20 And they come into an house : And the multitude cometh together again, so that they could not
- 21 so much as eat bread. And his relations hearing of it, came out to lay hold on him ; for they said
- 22 He is beside himself. *But* the scribes who had come down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out
- 23 devils. And calling them to him, he said to them
- 24 in parables, How can Satan cast out Satan ? If a kingdom be divided against itself, that kingdom
- 25 cannot stand. And if an house be divided against
- 26 itself, that house cannot stand. If Satan then be risen up and divided against himself, he cannot
- 27 stand, but hath an end. None can enter into the strong one's house and plunder his goods, unless
- 28 he first bind the strong one, and then he will plunder his house. † Verily I say to you, All sins shall
- 29 be forgiven the sons of men and blasphemies wherewith soever they shall blaspheme. But he that shall
- 30 blaspheme against the Holy Ghost hath never forgiveness, but is liable to eternal damnation : Be-

V. 20. *To eat bread*—That is, to take any Subsistence.

V. 21. *His relations*—His Mother and his Brethren, ver. 31. But it was some Time before they could come near Him.

V. 22. *The Scribes and Pharisees* (*Mat. xii. 22.*) *who had come down from Jerusalem*—Purposely, on the Devil's Errand : And not without Success. For the common People now began to drink in the Poison, from these learned, good, honourable Men ! *He hath Beelzebub*—At Command ; is in League with him : *And by the prince of the devils casteth he out devils*—How easily may a Man of Learning elude the strongest Proof of a Work of God ! How readily can he account for every Incident, without ever taking God into the Question !

V. 30. *Because they said, He hath an unclean spirit*—Is it not astonishing, That Men who have ever read these Words, should doubt, What is the Blasphemy against the Holy Ghost ? Can any Words

declare

- 31 cause they said, He hath an unclean spirit. † Then
 32 come his brethren and his mother, and standing
 33 without, sent to him, calling him. And the mul-
 34 titude sat about him; and they say to him, Behold,
 35 thy mother and thy brethren without seek for thee.
 And he answered them, saying, Who is my mother
 or my brethren? And looking round on them
 who sat about him, he said, Behold my mother and
 my brethren. For whosoever shall do the will of
 God, the same is my brother and sister and mother.

IV. || And again he taught by the sea-side, and a
 great multitude was gathered to him, so that going
 into the vessel, he sat in the sea, and the whole
 2 multitude was by the sea on the land. And he
 taught them many things by parables, and said to
 3 them in his teaching, Harken: Behold, a sower
 4 went out to sow. And as he sowed, some fell by

declare more plainly, that it is, “The ascribing those Miracles to
 “the Power of the Devil, which *Christ* wrought by the Power of
 “the Holy Ghost?”

V. 31. *Then come his brethren and his mother*—Having at length
 made their Way through the Croud, so as to come to the Door.
His Brethren are here named first, as being first and most earnest in
 the Design of taking Him: For neither did these of his brethren be-
 lieve on him. They sent to him, calling him—They sent one into the
 House, who called Him aloud, by Name.

V. 34. *Looking round on them who sat about him*—With the utmost
 Sweetness: He said, Behold my mother and my brethren—In this Pre-
 ference of his true Disciples even to the Virgin Mary, considered
 merely as his Mother after the Flesh, He not only shews his high
 and tender Affection for them, but seems designedly to guard against
 those excessive and idolatrous Honours, which He foresaw would in
 After-ages be paid to her.

V. 2. *He taught them many things by parables*—After the usual
 Manner of the Eastern Nations, to make his Instructions more
 agreeable to them, and to impress them the more upon attentive
 Hearers. A Parable signifies not only a Simile or Comparison, and
 sometimes a Proverb, but any Kind of instructive Speech, wherein
 spiritual Things are explained and illustrated by natural. Prov. i. 6.
To understand a proverb and the interpretation—The Proverb is the
 literal Sense, the Interpretation is the spiritual; resting in the lite-
 ral Sense killeth, but the spiritual giveth Life.

V. 3. *Harken*—This Word He probably spoke with a loud Voice,
 to stop the Noise and Hurry of the People.

¶ *To. When*

the highway-side, and the birds came and devour-
 5 ed it. And some fell on stony ground, where it
 had not much earth ; and immediately it sprung
 6 up, because it had no depth of earth. But when
 the sun was up, it was scorched, and because it had
 7 no root, it withered away. And some fell among
 thorns, and the thorns grew up and choked it,
 8 and it yielded no fruit. And other fell on good
 ground, and yielded fruit springing up and increas-
 ing, and brought forth, some thirty, and some
 9 sixty, and some an hundred. And he said, He
 that hath ears to hear, let him hear.

10 And when he was alone, they that were about
 him, with the twelve, asked him of the parable.
 11 And he said to them, To you it is given to know
 the mystery of the kingdom of God : but to them
 12 that are without, all things are in parables ; So
 that seeing they see, and do not perceive, and
 hearing they hear, and do not understand ; lest at
 any time they should be converted, and *their* sins
 should be forgiven them.

13 And he saith to them, Know ye not this parable ?
 How then will ye know all parables ? The sower
 14 soweth the word. And these are they by the high-
 15 way-side, where the word is sown : but when they
 have heard, Satan cometh immediately, and taketh
 16 away the word sown in their hearts. And these
 are they likewise who have received the seed on
 stony ground, who when they have heard the word
 17 immediately receive it with joy : But have not
 root in themselves, but are only for a time, after-
 ward when affliction or persecution ariseth because

V. 10. *When he was alone*—That is, retired apart from the Mul-
 titude.

V. 11. *To them that are without*—So the Jews termed the Heathens ;
 so our LORD terms all obstinate Unbelievers : For they shall not
 enter into his Kingdom ; they shall abide in outer Darkness.

V. 12. *So that seeing they see and do not perceive*—They would not
 see before : Now they could not, GOD having given them up to the
 Blindness which they had chosen.

V. 13. *Know ye not this parable?*—Which is as it were the
 Foundation of all those that I shall speak hereafter ; and is so easy
 to be understood :

V. 19. *The*

- 18 of the word, they are presently offended. And these
 are they that have received it among thorns, who
 19 hear the word, And the cares of this world, and
 the deceitfulness of riches, and the desire of other
 things entering in, choke the word, and it becom-
 20 eth unfruitful. And these are they that have re-
 ceived it on the good ground, who hear the word
 and receive it, and bring forth fruit, some thirty
 21 *fold*, some sixty, and some an hundred * And
 he said to them, Is a candle brought to be put
 under a bushel or under a bed, and not to be set
 22 on a candlestick? † For there is nothing hid,
 which shall not be made manifest, neither was any
 thing kept secret, but that it might come abroad.
 23 If any man hath ears to hear, let him hear.
 24 And he said to them, Take heed what ye hear.
 With what measure ye mete, it shall be measured
 to you, and to you that hear, shall more be given.
 25 ‡ For he that hath, to him shall be given; and he
 that hath not, from him shall be taken even that
 which he hath.
 26 And he said, So is the kingdom of God, as if

V. 19. *The desire of other things choke the word*—A deep and important Truth! The Desire of any Thing, otherwise than as it leads to Happiness in God, directly tends to Barrenness of Soul. *Entering in*—Where they were not before. Let him therefore who has received and retained the Word, see that no other Desire then enter in, such as perhaps till then he never knew. *It becometh unfruitful*—After the Fruit had grown almost to Perfection.

V. 21. *And he said, Is a candle*—As if He had said, I explain these Things to you, I give you this Light, not to conceal, but to impart it to others. And if I conceal any Thing from you now, it is only that it may be more effectually manifested hereafter.

V. 24. *Take heed what ye hear*—That is, Attend to what you hear, that it may have its due Influence upon you. *With what measure ye mete*—That is, according to the Improvement you make of what you have heard, still further Assistances shall be given. *And to you that hear*—That is, with Improvement.

V. 25. *He that hath*—That improves whatever he has received, to the Good of Others, as well as of his own Soul.

V. 26. *So is the kingdom of God*—The inward Kingdom is like Seed which a man casts into the ground—This a Preacher of the Gospel casts into the Heart. And he sleeps and rises night and day—That is, he has it continually in his Thoughts. Mean time it springs

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* Mat. v. 15. Luke viii. 16. xi. 33. † Mat. x. 26. Luke viii. 17.
 ‡ Mat. xiii. 12. Luke viii. 18.

27 a man should cast seed into the ground, and should
 sleep and rise night and day, and the seed should
 28 spring and grow up he knoweth not how. For the
 earth bringeth forth fruit of itself, first the blade,
 29 then the ear, after that the corn in the ear. But
 when the fruit is brought forth, immediately he
 putteth in the sickle, because the harvest is come.

30 || And he said, Whereto shall we liken the
 kingdom of God? Or with what comparison shall
 31 we compare it? *It is like a grain of mustard seed,*
 which when it is sown in the earth, it is one of the
 32 least seeds that is in the earth. But when it is sown
 it groweth up and becometh greater than all herbs,
 and putteth forth great branches, so that the
 birds of the air may lodge under the shadow of
 33 it. And with many such parables spake he the
 34 word to them, as they were able to hear. But
 without a parable spake he not to them: and in
 private he expounded all things to his disciples.

35 * And the same day in the evening he saith to
 36 them, Let us go over to the other side. And
 having sent away the multitude, they take him as
 he was in the vessel. And there were with him

and grows up he knows not how—Even he that sowed it, cannot explain, *How* it grows. For as the Earth by a curious Kind of Mechanism, which the greatest Philosophers cannot comprehend, does as it were spontaneously bring forth first the Blade, then the Ear, then the full Corn in the Ear: So the Soul, in an inexplicable Manner, brings forth, first weak Graces, then stronger, then full Holiness: And all this *of itself*, as a Machine, whose Spring of Motion is within itself. Yet observe the amazing Exactness of the Comparison. The Earth brings forth no Corn (as the Soul no Holiness) without both the Care and Toil of Man, and the benign Influence of Heaven.

V. 29. *He putteth in the sickle*—God cutteth down and gathereth the Corn into his Garner.

V. 33. *He spake the word as they were able to bear it*—Adapting it to the Capacity of his Hearers, and speaking as plain as He could without offending them. A Rule never to be forgotten by those who instruct others.

V. 36. *They take him as he was in the vessel*—They carried Him immediately in the same Vessel, from which He had been preaching to the People.

V. 38. On

37 other little vessels. And there ariseth a great storm
 of wind, and the waves beat into the vessel, so
 38 that it was now full. But he was asleep on the
 pillow, in the stern. And they awake him and
 say to him, Master, carest thou not that we perish?
 39 And he arose and rebuked the wind, and said to
 the sea, Peace; Be still. And the wind ceased,
 40 and there was a great calm. And he saith to them,
 Why are ye so fearful? How is it that ye have
 41 not faith? And they feared exceedingly, and said
 one to another, Who is this, that even the wind
 and the sea obey him?

V. † And they came to the other side of the sea,
 2 into the country of the Gadarenes. And as he
 came out of the vessel, there met him immediately
 out of the tombs a man with an unclean spirit,
 3 Who had *his* dwelling in the tombs, and no man
 4 could bind him, no not with chains. For he had
 often been bound with fetters and chains, and the
 chains had been plucked asunder by him, and the
 fetters broken in Pieces; and no man could tame
 5 him. And always night and day he was in the
 tombs and in the mountains, crying and cutting
 6 himself with stones. But seeing Jesus afar off, he
 7 ran and worshipped him, And crying with a loud
 voice, said, What have I to do with thee, Jesus,
 thou Son of the most high God? I adjure thee by
 8 God, that thou torment me not. (For he had said
 to him, Come out of the man, thou unclean spirit)
 9 And he asked him, What *is* thy name? And he

V. 38 *On the pillow*—So we translate it, for Want of a proper
Engl^{ish} Expression, for that particular Part of the Vessel near the
 Rudder, on which he lay.

V. 39. *Peace*—Cease thy Tossing: *Be still*—Cease thy Roaring,
 Literally, *Be thou gagged*.

V. 2. *There met him a man with an unclean spirit*—St. *Mat^{thew}* men-
 tions Two. Probably this, so particularly spoken of here, was the
 most remarkably fierce and ungovernable.

V. 9. *My name is Legion; for we are many*—But all these seem
 to have been under one Commander, who accordingly speaks all
 along, both for them and himself.

V. 15. *And*

† *Mat. viii. 28. Luke viii. 26.*

faith to him, My name is Legion; for we are many.
 10 And he earnestly besought him, that he would not
 11 send them away out of the country. Now there
 was there at the mountain a great herd of swine
 12 feeding. And all the devils besought him, saying,
 Send us to the swine, that we may go into them.
 13 And Jesus forthwith gave them leave. And the
 unclean spirits going out, entered into the swine;
 and the herd rushed down the steep into the sea,
 (they were about two thousand) and were stifled
 14 in the sea. And they that fed the swine fled, and
 told *it* in the city and in the country. And they
 15 went out to see what it was that was done. And
 they come to Jesus and see the demoniac who had
 the Legion, sitting and clothed and in his right
 16 mind: and they were afraid. And they that saw
it told them how it befel the demoniac, and con-
 17 cerning the swine. And they prayed him to de-
 18 part out of their coasts. * And as he went into
 the vessel, he that had been possessed with the
 devils, besought him, that he might be with him.
 19 But he suffered him not, but said to him, Go home
 to thy friends, and tell them how great things the
 Lord hath done for thee, and hath had compassion
 20 on thee. And he departed and published in De-
 capolis, how great things Jesus had done for him.
 And all men marvelled.
 21 † And when Jesus was passed over again in the
 vessel to the other side, a great multitude was ga-
 22 thered to him, and he was near the sea. ‡ And
 there cometh one of the rulers of the synagogue,

V. 15. *And they were afraid*—It is not improbable they might otherwise have offered some Rudeness if not Violence.

V. 19. *Tell them how great things the Lord hath done for thee*—This was peculiarly needful there, where *Christ* did not go in Person.

V. 20. *He published in Decapolis*—Not only at Home, but in all that Country where *Jesus* Himself did not come.

V. 22. *One of the rulers of the synagogue*—To regulate the Affairs of every Synagogue, there was a Council of grave Men. Over these was a President, who was termed *The Ruler of the Synagogue*. Sometimes there was no more than one Ruler in a Synagogue.

V. 37. *John*

* *Mat. ix. 1. Luke viii. 37. † Luke viii. 40. ‡ Mat. ix. 18. Luke viii. 41.*

Jairus by name, and seeing him, falleth at his feet,
 23 And besought him greatly, saying, My little daughter
 is at the point of death: come and lay thy
 hands on her that she may be healed, and she shall
 24 live. And he went with him, and a great multi-
 25 tude followed him and thronged him. § And a
 certain woman who had had a flux of blood twelve
 26 years, And had suffered many things of many
 physicians, and had spent all that she had, and was
 27 nothing bettered, but rather grown worse, Having
 heard of Jesus, came in the croud behind, and
 28 touched his garment. For she said, If I but touch
 29 his clothes, I shall be whole. And the fountain
 of her blood was straightway dried up, and she
 perceived in *her* body, that she was healed of that
 30 plague. And Jesus immediately knowing in him-
 self, the virtue which had gone out of him, turning
 about in the croud said, Who touched my clothes?
 31 And his disciples said to him, Thou feelt the
 multitude thronging thee, and sayest thou, Who
 32 touched me? And he looked round to see her
 33 that had done this. And the woman fearing and
 trembling, knowing what was done in her, came
 and fell down before him, and told him all the
 34 truth. And he said to her, Daughter, thy faith
 hath made thee whole: go in peace, and continue
 35 whole of thy plague. While he was yet speaking,
 they come from the ruler of the synagogue's house,
 saying, Thy daughter is dead: why troublest thou
 36 the Master farther? When Jesus heard the word
 spoken, he saith to the ruler of the synagogue,
 37 Fear not; only believe. And he suffered no man
 to follow him, save Peter, and James, and John the
 38 brother of James. And he cometh to the house
 of the ruler of the synagogue, and seeth a tumult,
 39 and them that wept and wailed greatly. And
 coming in, he saith to them, Why make ye this
 tumult and weep? The damsel is not dead, but

V. 37. *John, the brother of James*—When St. Mark wrote, not long after our Lord's Ascension, the Memory of St. James, lately beheaded, was so fresh, that his Name was more known than that of *John* himself.

40 sleepeth. And they laughed him to scorn. But
 having put them all out, he taketh the father and
 the mother of the damsel, and them that were
 with him, and goeth in where the damsel was
 41 lying. And taking the damsel by the hand, he
 said to her, Talitha cumi, which is, being inter-
 42 preted, Damsel (I say to thee) arise. And straight-
 way the damsel arose and walked: for she was
 twelve years old. And they were astonished with
 43 a great astonishment. And he charged them straitly,
 that no man should know it, and commanded that
 something should be given her to eat.

VI. * And he went out from thence and came into
 his own country, and his disciples follow him.
 2 And on the sabbath he taught in the synagogue,
 and many hearing were astonished, saying, Whence
 hath this man these things? And what wisdom
 is this that is given him, and such mighty works
 3 as are wrought by his hands? Is not this the car-
 penter? The son of Mary, the brother of James
 and Joses, and of Jude and Simon! and are
 not his sisters here with us? And they were of-
 4 fended at him. And Jesus said to them, A pro-
 phet is not without honour, but in his own coun-
 try, and among his own kindred, and in his own
 5 house. And he could do no miracle there, save
 that he laid his hands on a few sick and healed.

V. 40. *Them that were with him*—Peter, James, and John.

V. 43. *He charged them that no man should know it*—That He might avoid every Appearance of Vain-glory, might prevent too great a Concurrence of People, and might not farther enrage the Scribes and Pharisees against Him; the Time for his Death, and for the full Manifestation of his Glory, being not yet come. *He commanded something should be given her to eat*—So that when either natural or spiritual Life is restored, even by immediate Miracle, all proper Means are to be used in order to preserve it.

V. 3. *Is not this the Carpenter?*—There can be no Doubt, but in his Youth He wrought with his supposed Father Joseph.

V. 5. *He could do no miracle there*—Not consistent with his Wisdom and Goodness: It being inconsistent with his Wisdom to work them there, where it could not promote his great End; and with his Goodness, seeing He well knew his Countrymen would reject

6 them. And he marvelled because of their unbelief. And he went round about thro' the villages teaching.

7 * And he called to him the twelve, and sent them forth by two and two, and gave them power over
8 unclean spirits; † And commanded them to take nothing for the journey, save a staff only; no scrip,
9 no bread, no money in their purse; But be shod
10 with sandals, and put not on two coats. ‡ And he said to them, Whosoever ye enter into any house,
11 there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, departing thence shake off the dust under your feet for a testimony against them. Verily I say to you, it
12 shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. § And they went out and preached that men should repent.
13 And they cast out many devils, and || anointed with oil many that were sick and healed them.

reject whatever Evidence could be given them. And therefore to have given them more Evidence, would only have increased their Damnation.

V. 6. *He marvelled*—As Man. As he was God, nothing was strange to him.

V. 8. *He commandeth them to take nothing for the journey*—That they might be always unincumbered, free, ready for Motion. *Save a staff out*—He that had one, might take it; but he that had not, was not to provide one, *Mat. x. 9.*

V. 9. *Be shod with sandals*—As you usually are. Sandals were Pieces of strong Leather or Wood, tied under the Sole of the Foot by Strings, something resembling modern Clogs. *The Shoes* which they are in *St. Mat.* forbidden to take, were a Kind of short Boots, reaching a little above the Mid-leg, which were then commonly used in Journeys. Our Lord intended by this Mission, to initiate them into their apostolic Work. And it was doubtless an Encouragement to them all their Life after, to recollect the Care which God took of them, when they had left all they had, and went out quite unfurnished for such an Expedition. In this View our Lord Himself leads them to consider it, *Luke xxii. 35.* *When I sent you forth without Purse or Scrip, lacked ye any thing?*

V. 13. *They anointed with oil many that were sick*—Which *St. James* gives as a general Direction (ch. v. 11, 15.) adding those peremptory Words, *And the Lord shall heal him.* He shall be restored to

* *Mat. x. 1.* *Luke ix. 1.* † *Mat. x. 9.* *Luke ix. 3.* ‡ *Mat. x. 12.* *Luke ix. 4.* § *Luke ix. 6.* || *James v. 14, 15.*

- 14 * And king Herod heard (for his name was spread abroad) and he said John the Baptist is risen from the dead, and therefore these mighty powers exert themselves in him. Others said, It is Elijah: and others said, It is a prophet, as one of the prophets.
- 15 But Herod hearing *thereof*, said, This is John whom I beheaded: he is risen from the dead. For Herod himself had sent and apprehended John, and bound him in prison, for Herodias's sake, his brother Philip's wife, for he had married her. For John had said to Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias was incensed against him, and was desirous to have killed him; but she could not. For Herod revered John, knowing that he was a just and holy man, and preserved him: and when he heard him, he did many things, and heard him gladly. And a convenient day being come, when Herod on his birth-day made a feast, for his lords, captains, and principal men of Galilee: When the daughter of Herodias had come in and danced and pleased Herod, and his Guests, the king said to the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask me, I will give thee, to the half of my king-

to Health: Not by the natural Efficacy of the Oil, but by the supernatural Blessing of God. And it seems this was the great, standing Means of healing desperate Diseases in the Christian Church, long before *Extreme Unction* was used or heard of, which bears scarce any Resemblance to it: The former being used only as a Means of Health; the latter, only when Life is despaired of.

V. 15. *A prophet, as one of the prophets*—Not inferior to one of the ancient Prophets.

V. 16. *But Herod hearing thereof*—Of their various Judgments concerning him, still said, *It is John*.

V. 20. *And preserved him*—Against all the Malice and Contrivances of Herodias. *And when he heard him*—Probably sending for him, at Times during his Imprisonment, which continued a Year and a half. *He heard him gladly*—Delusive Joy! While Herodias lay in his Bosom.

V. 21. *A convenient day*—Convenient for her Purpose. *His lords, captains, and principal men of Galilee*—The great Men of the Court, the Army, and the Province.

V. 23. *To the half of my kingdom*—A proverbial Expression.

V. 26. *Id*

24 dom. And going out she said to her mother, What
 shall I ask? And she said, The head of John the
 25 Baptist. And coming in quickly with haste to the
 king, she asked, saying, I will that thou give me
 immediately in a charger the head of John the Bap-
 26 tist. And the king was exceedingly sorry: yet for
 his oath's sake, and for the sake of his guests, he
 27 would not reject her. And immediately the king
 sent one of his guard, and commanded his head to
 28 be brought. And he went and beheaded him in
 the prison, and brought his head in a charger,
 and gave it to the damsel, and the damsel gave it
 29 to her mother. And the disciples hearing it, came
 and took up his corpse and laid it in a tomb.

30 * And the apostles gather themselves together to
 Jesus, and told him all things, both what they had
 31 done and what they had taught. † And he said to
 them, Come ye yourselves apart into a desert place,
 and rest a little. For there were many coming and
 going, and they had no leisure so much as to eat.
 32 And they departed into a desert place by boat pri-
 33 vately. And many saw them departing and knew
 him, and ran on foot thither from all the cities, and
 34 outwent them, and came together to him. And Je-
 sus coming out saw a great multitude, and was mov-
 ed with tender compassion for them; because they
 were as sheep having no shepherd, and he taught
 35 them many things. And when the day was now far
 spent, the disciples coming to him said, This is a de-
 36 sert place, and it is now late. Send them away, that
 they may go into the country and villages round
 about, and buy themselves bread for they have no-
 37 thing to eat. He answering said to them, Give ye
 them to eat. And they say to him, Shall we go and
 buy two hundred penny-worth of bread, and give
 38 them to eat? He saith to them, How many loaves

V. 26. *Yet for his oath's sake and for the sake of his guests*—Herod's Honour was like the Conscience of the chief Priests (*Mat. xxvii. 6.*) To shed innocent Blood wounded neither one nor the other!

V. 32. *They departed*—Across a Creek or Corner of the Lake.

V. 34. *Coming out*—Of the Vessel.

V. 40. *The*

* *Luke ix. 10.* † *Mat. xiv. 13.* *John vi. 1.*

have ye? Go and see. And when they knew, they
 39 said, Five, and two fishes. And he commanded
 them to make all sit down by companies on the
 40 green grafs. And they sat down in ranks by hun-
 41 dreds and by fifties. And taking the five loaves
 and the two fishes, looking up to heaven, he blessed,
 and brake the loaves, and gave *them* to his disciples
 to set before them; and he divided the two fishes
 among them all. And they all ate and were satis-
 42 fied. And they took up twelve baskets full of the
 43 fragments and of the fishes. And they that had
 eaten of the loaves, were about five thousand men.
 44 * And straightway he constrained his disci-
 45 ples to go into the vessel, and go before to the
 other side toward Bethsaida, while he sent away
 46 the people. † And having sent them away, he
 47 went to the mountain to pray. And in the evening
 the vessel was in the midst of the sea, and he alone
 48 on the land. And he saw them toiling in rowing,
 (for the wind was contrary to them) And about
 the fourth watch of the night he cometh to them,
 walking on the sea, and would have passed by them,
 49 But they seeing him walking on the sea, supposed
 50 it to be an apparition, and cried out. (For they
 all saw him and were troubled.) And immedi-
 ately he spoke with them, and saith to them, Take
 51 courage: it is I: be not afraid. And he went up
 to them into the vessel, and the wind ceased: and
 they were amazed in themselves above measure and
 52 wondered. For they considered not *the miracle* of
 the loaves; for their heart was hardened.

V. 40. *They sat down in ranks*—The Word properly signifies a Parterre or Bed in a Garden; by a Metaphor, a Company of Men ranged in Order, *by hundreds and by fifties*—That is, fifty in a Rank and an hundred in File. So an hundred multiplied by fifty, made just five thousand.

V. 43. *Full of the fragments*—Of the Bread.

V. 45. *He constrained his disciples*—Who did not care to go without Him.

V. 48. *And he saw them*—For the Darkness could veil nothing from Him. *And would have passed by them*—That is, walked, as if He was passing by.

V. 52. *Their heart was hardened*—And yet they were not Reprobates.

* Mat. xiv. 22. † Mat. xiv. 23. John vi. 15.

53 * And having passed over, they came to the
 54 land of Gennefaret, and drew to shore. And when
 they were come out of the vessel they knew him,
 55 And ran thro' that whole country round about,
 and brought about in beds them that were ill,
 56 where they heard he was. And wheresoever he
 entered into villages, cities, or country places,
 they laid the sick in the public places, and besought
 him that they might touch if it were but the hem
 of his garment; and as many as touched him were
 made whole.

VII. † Then assembled together to him the Pharisees
 and certain of the Scribes, coming from Jerusalem.
 2 And they saw some of his disciples eat bread with
 3 defiled, that is, unwashen hands. Now the Pha-
 risees and all the Jews, except they wash *their* hands
 to the wrist, eat not, holding the tradition of the
 4 elders. And *coming* from the market, unless they
 wash, they eat not: and many other things there
 are which they have received to hold, the washing
 of cups and pots and brasen vessels and couches.
 5 Then the Pharisees and the Scribes ask him, Why
 walk not thy disciples according to the tra-
 dition of the elders, but eat bread with the defiled
 6 hands? He answering said to them, Well hath
 Isaiah prophesied of you hypocrites, as it is writ-
 ten, ‡ This people honoureth me with their lips,
 7 but their heart is far from me. But in vain do
 they worship me, teaching for doctrines the com-
 8 mandments of men. For leaving the command-
 ment of God, ye hold the tradition of men, the

probates. It means only, They were slow and dull of Apprehen-
 sion.

V. 1. *Coming from Jerusalem*—Probably on purpose to find Occa-
 sion against Him.

V. 4. *Washings of cups and pots and brasen vessels and couches*—The
 Greek Word (*Baptisms*) means indifferent either Washing or Sprink-
 ling. The Cups, Pots, and Vessels were washed; the Couches
 sprinkled.

V. 5. *The tradition of the elders*—The Rule delivered down from
 your Forefathers.

V. 15. *Then*

* Mat. xiv. 34. John vi. 23. † Mat. xv. 1. ‡ Isaiah xxix. 13.

washings of pots and cups: and many other such
 9 like things ye do. And he said to them, Full
 well ye abolish the commandments of God, that
 10 ye may keep your own tradition. For Moses
 said, § Honour thy father and thy mother, and, ||
 Whoso revileth father or mother, he shall surely
 11 die. But ye say, If a man shall say to his fa-
 ther or mother, *It is Corban*, that is a gift, by
 whatsoever thou mightest have been profited by
 12 me; *he shall be free*. And ye suffer him no more
 13 to do ought for his father or his mother; Abro-
 gating the word of God by your tradition which
 ye have delivered; and many such like things ye
 14 do. And calling together all the multitude
 he said to them, Hearken to me every one of you
 15 and consider. There is nothing entering into
 a man from without which can defile him; but
 the things which come out of him, these are they
 16 that defile the man. If any man have ears to
 17 hear, let him hear. And when he was come
 from the multitude into the House, his disciples
 18 asked him concerning the parable. And he saith
 to them, Are even ye so without understanding?
 Do ye not perceive, That whatsoever entereth in-
 19 to a man from without, cannot defile him, Be-
 cause it entereth not into his heart, but into the
 belly, and goeth into the vault, purging all meats?
 20 And he said, That which cometh out of the man,
 21 that defileth the man. For from within, out of
 the heart of man proceed evil thoughts, adul-
 22 teries, fornications, murders, Thefts, covetous-
 ness, wickedness, deceit, lasciviousness, envy, evil

V. 15. *There is nothing entering into a man from without which can defile him*—Though it is very true, a Man may bring Guilt, which is moral Defilement, upon himself, by eating what hurts his Health, or by Excess either in Meat or Drink; yet even here the Pollution arises from the Wickedness of the Heart, and is just proportionable to it. And this is all that our Lord asserts.

V. 19. *Purging all meats*—Probably the Seat was usually placed over running Water.

V. 22. *Wickedness*—The Word means Ill-nature, Cruelty, Inhumanity, and all malevolent Affections. *Foolishness*—Directly con-

trary

- 23 speaking, pride, foolishness. All these evil things come from within, and defile the man.
- 24 * And he arose and went thence into the borders of Tyre and Sidon. And entering into an house he would have had no man know *it*; but he
- 25 could not be hid. For a woman whose young daughter had an unclean spirit, having heard of
- 26 him, came and fell at his feet, (The woman was a Greek, a Syrophenician by nation) and besought
- 27 him to cast the devil out of her daughter. But Jesus said to her, Let the children first be satisfied; for it is not right to take the children's bread and
- 28 cast *it* to the dogs. She answered and said to him, True, Lord: yet the dogs under the table eat of
- 29 the children's crumbs. And he said to her, For *this* saying, go: the devil is gone out of thy daughter.
- 30 And going to her house, she found her daughter lying on the bed, and the devil gone out.
- 31 † And departing again from the borders of Tyre and Sidon, he came to the sea of Galilee,
- 32 thro' the midst of the country of Decapolis. And they bring to him one that was deaf, and dumb,
- 33 and beseech him to put his hand upon him. And taking him aside from the multitude, he put his fingers into his ears, and spitting, touched his
- 34 tongue. And looking up to heaven, he groaned

trary to Sobriety of Thought and Discourse: All kind of wild Imaginations and extravagant Passions.

V. 26. *The woman was a Greek*, (that is a *Gentile*, not a *Jew*) a Syrophenician, or Canaanite. Canaan was also called Syrophenicia, as lying between Syria, properly so called, and Phenicia.

V. 33. *He put his fingers into his ears*---Perhaps intending to teach us, That we are not to prescribe to Him (as they who brought this Man attempted to do) but to expect his Blessing by whatsoever Means He pleases: Even tho' there should be no Proportion or Resemblance between the Means used, and the Benefit to be conveyed thereby.

V. 34. *Ephphatha*---This was a Word of SOVEREIGN AUTHORITY, not an Address to God for Power to heal, Such an Address was needless; for *Christ* had a perpetual Fund of Power residing in Himself, to work all Miracles whenever He pleased, even to the raising the Dead, *John* v. 21, 26.

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V. 36. *Them*

* *Mat.* xv. 21.

† *Mat.* xv. 29.

and faith to him, Ephphatha, that is Be opened.
 35 And straightway his ears were opened, and the
 string of his tongue was loosed, and he spake plain,
 36 And he charged them to tell no man; but the
 more he charged them, so much the more a great
 37 deal they published it. And were beyond mea-
 sure astonished, saying, He hath done all things
 well; he maketh both the deaf to hear and the
 dumb to speak.

VIII. * In those days, the multitude being very
 great, and having nothing to eat, calling to him
 2 his disciples he saith to them, I have compassion
 on the multitude, because they continue with me
 3 now three days and have nothing to eat. And if
 I send them away fasting to their own home, they
 will faint by the way; for divers of them come
 4 from far. And his disciples answered him,
 Whence can one satisfy these men with bread here
 5 in the wilderness? And he asked them, How ma-
 6 ny loaves have ye? And they said, Seven. And
 he commanded the multitude to sit down on the
 ground; and taking the seven loaves, having giv-
 en thanks, he brake and gave to his disciples to
 7 set before them: and they did set them before the
 people. And they had a few small fishes: and
 having blessed them, he commanded, to set them
 8 also before them. So they did eat and were satis-
 fied; and they took up fragments that were left,
 9 seven baskets. And they that had eaten were a-
 bout four thousand: and he sent them away.
 10 And straightway going into the vessel with his dis-
 ciples, he came into the parts of Dalmanutha.

V. 36. *Them*---The blind Man and those that brought him.

V. 8. *So they did eat*---This Miracle was intended to demonstrate, that *Christ* was the true Bread which cometh down from Heaven; for He who was Almighty to create Bread without Means to support natural Life, could not want Power to create Bread without Means to support spiritual Life. And this heavenly Bread we stand so much in need of every Moment, that we ought to be always praying, LORD, evermore give us this Bread.

V. 11. *Tempting*

11 † And the Pharisees came forth and questioned
 with him, seeking of him a sign from heaven,
 12 tempting him. And sighing deeply in his spirit,
 he said, Why doth this generation seek a sign?
 Verily I say to you, There shall no sign be given
 13 to this generation. § And he left them and go-
 ing into the vessel again, went to the other side.

14 Now they had forgotten to take bread; nor
 had they in the vessel with them any more than
 15 one loaf. And he charged them, Take heed,
 beware of the leaven of the Pharisees and the lea-
 16 ven of Herod. And they reasoned among them-
 17 selves, saying, We have no bread. And Jesus
 knowing it said to them, Why reason ye, because
 ye have no bread? Perceive ye not yet, neither
 18 consider? Have ye your heart yet hardened? Hav-
 ing eyes, see ye not? And having ears, hear ye
 19 not? And do not ye remember? When I brake
 the five loaves among the five thousand, how ma-
 ny baskets full of fragments took ye up? They
 20 say to him, Twelve. And when the seven among
 the four thousand, how many baskets full of frag-
 21 ments took ye up? And they said, Seven. And
 he said to them, How is it, that ye do not under-
 stand?

22 And he cometh to Bethsaida. And they bring
 to him a blind man, and beseech him to touch him.
 23 And taking the blind man by the hand, he led

V. 11. *Tempting him*—That is, trying to ensnare Him.

V. 12. *Why doth this generation* (that is, these Scribes and Pha-
 risees) *seek a sign?*—Not out of Sincerity, but out of Hypocrisy.

V. 15. *Beware of the leaven of the Pharisees and of Herod, or of*
 the Sadducees: Two opposite Extremes.

V. 17, 18. Our LORD here affirms of all the Apostles (for the
 Question is equivalent to an Affirmation) That their *hearts were*
hardened; that *having eyes they saw not, having ears they heard not*;
 that they *did not consider, neither understand*: The very same Ex-
 pressions that occur in the 13th of St. Matthew. And yet it is
 certain, they were not *judicially hardened*. Therefore all these strong
 Expressions, do not necessarily import any thing more, than the *pre-*
sent Want of spiritual Understanding.

V. 23. *He led him out of the town*—It was in just Displeasure
 against

him out of the town, and having spit on his eyes, and put *his* hands upon him, he asked him, If he
 24 saw aught? And looking up he said, I see men, as
 25 trees walking. Then he put his hands again on his eyes and made him look up, and he was restor-
 26 ed and saw all men clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 † And Jesus went out and his disciples into the towns of Cefarea Phillippi. And in the way he asked his disciples, saying to them, Whom do
 28 men say that I am? And they answered, John the Baptist; but some *say* Elijah; and others one
 29 of the prophets. And he saith to them, But whom say ye that I am? And Peter answering saith to
 30 him, Thou art the Christ. And he charged them that they should tell no man of him.

31 * And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders and the chief priests and scribes, and
 32 be killed, and after three days rise again. And
 33 he spake that saying openly. And Peter taking hold of him, rebuked him. But he turning about, and looking on his disciples, rebuked Peter, saying, Get thee behind me, Satan; for thou favour-est not the things of God, but the things of men.

against the Inhabitants of *Betfridea* for their obstinate Infidelity, that our LORD would work no more Miracles among them, nor even suffer the Person He had cured, either to go into the Town, or to tell it to any therein,

V. 24. *I see men as trees walking*—He distinguished Men from Trees only by their Motion.

V. 30. He enjoined them Silence for the present, 1. That He might not encourage the People to set Him up for a temporal King; 2. That He might not provoke the Scribes and Pharisees to destroy Him before the Time; and 3. That He might not forestall the brighter Evidence which was to be given of his divine Character after his Resurrection.

V. 32. *He spake that saying openly*—Or in express Terms: Till now He had only intimated it to them. *And Peter taking hold of him*—Perhaps by the Arm or Clothes.

V. 33. *Looking on his disciples*—That they might the more observe what He said to *Peter*.

V. 34. *And*

34 And when he had called the people to him, with his disciples also, he said to them, Whosoever is willing to come after me, let him deny himself, and take up his cross and follow me.

35 † For whosoever desireth to save his life shall lose it; but whosoever shall lose his life, for my sake
36 and the gospel's, shall save it. For what shall it profit a man, if he shall gain the whole world, and
37 lose his own soul? Or what shall a man give
38 in exchange for his soul? ‡ For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

IX. And he said to them, Verily I say unto you, there are some of them that stand here, who shall not taste of death, till they see the kingdom of God coming with power.

2 || And after six days Jesus taketh with him Peter and James and John, and carrieth them up into an high mountain, by themselves apart, and
3 was transfigured before them. And his gar-

V. 34. *And when he had called the people*—To hear a Truth of the last Importance, and one that equally concerned them all. *Let him deny himself*—His own Will, in all Things, small and great, however pleasing, and that continually: *And take up his cross*—Embrace the Will of God, however painful, daily, hourly, continually. Thus only can he *follow me* in Holiness, to Glory.

V. 38. *Whosoever shall be ashamed of me and my Word*—That is, of avowing whatever I have said (particularly of Self-denial and the daily Cross) both by Word and Action.

V. 1. *Till they see the kingdom of God coming with power*—So it began to do, at the Day of Pentecost, when three thousand were converted to God at once.

V. 2. *By themselves*—That is, separate from the Multitude: *Apart*—From the other Apostles: *And was transfigured*—The Greek Word seems to refer to the *Form* of God, and the *Form* of a Servant (mentioned by St. Paul, Phil. ii. 6, 7.) and may intimate, That the Divine Rays, which the indwelling God let out on this Occasion, made the glorious Change from one of these *Forms* into the other.

V. 3. *White as snow, such as no fuller can whiten*—Such as could not be equalled either by Nature or Art.

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V. 4. *Eljah*

† Mat. xvi. 25. Luke ix. 24. xvii. 33. John xii. 25. ‡ Mat. x. 32. Luke ix. 26. xii. 8. || Mat. xvii. 1. Luke ix. 18.

- ments became shining, exceeding white, as snow,
 4 such as no fuller on earth can whiten. And there
 appeared to them Elijah with Moses, and they
 5 were talking with Jesus. And Peter answering,
 faith to Jesus, Master, it is good for us to be here;
 and let us make three tents, one for thee, and one
 6 for Moses, and one for Elijah. For he knew not what
 7 to say; for they were sore afraid. And there came
 a cloud overshadowing them, and a voice came out
 of the cloud, This is my beloved Son; hear ye him.
 8 And suddenly looking round, they saw no man
 9 any more, save Jesus only, with themselves. And
 as they came down from the mountain, he
 charged them to tell no man the things they had
 seen, till the Son of man were risen from the dead.
 10 And they laid hold on that saying, questioning one
 with another, What meaneth, 'Till he were risen
 11 from the dead? And they asked him saying, Why
 12 say the scribes, that Elijah must come first? And
 he answering, told them, Elijah verily coming first,
 restoreth all things; and how it is written of the
 Son of man, that he must suffer many things, and
 13 be set at nought. But I say to you, Elijah is come,
 as it is written of him: and they have done to him
 whatsoever they listed.
- 14 * And coming to *his* disciples, he saw a great
 multitude about them, and scribes questioning
 15 with them. And straightway all the multitude

V. 4. *Elijah, whom they expected: Moses, whom they did not.*

V. 7. *There came a (bright, luminous) cloud, overshadowing them*—This seems to have been such a Cloud of Glory, as accompanied *Israel* in the Wilderness, which, as the *Jewish* Writers observe, departed at the Death of *Moses*. But it now appeared again, in Honour of our LORD, as the Great Prophet of the Church, who was prefigured by *Moses*. *Hear ye him*—Even preferably to *Moses* and *Elijah*.

V. 12. *Elijah verily coming first restoreth all things: and, how it is written*—That is, *And* He told them, *how it is written*—As if He had said, *Elijah's* Coming is not inconsistent with my Suffering. He is come: Yet I shall suffer. The first Part of the Verse answers their Question concerning *Elijah*; the second refutes their Error concerning the *Messiah's* continuing for ever.

V. 15. *All the multitude seeing him were greatly amazed*—At his coming so suddenly, so seasonably, so unexpectedly: Perhaps also
 * *Mat. xvi. 14. Luke ix. 37.*

seeing him, were greatly amazed, and running to
 16 him, saluted him. And he asked the scribes,
 17 What question ye with them? And one of the
 multitude answering said, Master, I have brought
 18 to thee my son, who hath a dumb spirit. And
 wheresoever he taketh him, he teareth him, and
 he foameth and gnasheth with his teeth and
 pineth away. And I spake to thy disciples to cast
 19 him out, and they could not. He answering
 them saith, O faithless generation, how long shall
 I be with you? How long shall I suffer you?
 20 Bring him to me. And they brought him to
 him. And when he saw him, immediately the
 spirit tore him, and he fell on the ground, and
 21 wallowed foaming. And he asked his father,
 How long is it since this came to him? And he
 22 said, From a little child. And it hath often cast
 him both into the fire and into the waters to de-
 stroy him; but if thou canst do any thing, have
 23 compassion on us and help us. Jesus saith to
 him, If thou canst believe, all things *are* possible
 24 to him that believeth. And straightway the fa-
 ther of the child crying out, said with tears, Lord,
 25 I do believe: help thou mine unbelief. And
 Jesus seeing that the multitude came running to-

At some unusual Rays of Majesty and Glory, which yet remained on his Countenance.

V. 17. *And one of the multitude answering*—The Scribes gave no Answer to our LORD's Question. They did not care to repeat what they had said to his Disciples. *A dumb spirit*—A Spirit that takes his Speech from him.

V. 20. *When he saw him*—When the Child saw *Christ*; when his Deliverance was at hand. *Immediately the spirit tore him*—Made his last grand Effort to destroy him. Is it not generally so, before Satan is cast out of a Soul, of which he has long had Possession?

V. 22. *If thou canst do any thing*—In so desperate a Case: *Have compassion on us*—Me as well as him.

V. 23. *If thou canst believe*—As if He had said, The Thing does not turn on my Power, but on thy Faith. *I can do all Things: Canst thou believe?*

V. 24. *Help thou mine unbelief*—Altho' my Faith be so small, that it might rather be termed Unbelief, yet help me.

V. 25. *Thou deaf and dumb spirit*—So termed, because he made the Child so. When Jesus spake, the Devil heard, tho' the Child could not. *I command thee*—I myself now; not my Disciples.

V. 26. *Having*

gether, rebuked the unclean spirit, saying to him,
Thou deaf and dumb spirit, I command thee,
come out of him, and enter no more into him.
26 And having cried and rent him fore, he came out;
and he was as dead, so that many said, He is dead.
27 But Jesus taking him by the hand, lifted him up,
and he arose.
28 And when he was come into an house, his
disciples asked him privately, Why could not we
29 cast him out? And he said to them, This kind
can come forth by nothing but by prayer and
fasting.
30 * And departing thence, they passed thro' Ga-
lilee, and he was not willing that any should know
31 it. For he taught his disciples and said to them,
The Son of man is delivered into the hands of
men; and they will kill him, and after he hath
32 been killed, he shall rise the third day. But they
understood not the word, and were afraid to ask him.
33 † And he came to Capernaum. And being
in the house, he asked them, What was it ye dis-
34 puted among yourselves by the way? But they
held their peace; for they had been debating among
themselves in the way, who *should* be greatest?
35 And sitting down, he called the twelve, and saith
to them, If any man desire to be first let him be
36 the last of all, and the servant of all. § And tak-

V. 26. *Having rent him fore*.—So does even the Body sometimes suffer, when God comes to deliver the Soul from Satan.

V. 30. *They passed thro' Galilee*.—Tho' not thro' the Cities, but by them, in the most private ways. *He was not willing that any should know it*: For he taught his disciples—He wanted to be alone with them some Time, in order to instruct them fully concerning his Sufferings. *The Son of man is delivered*.—It is as sure, as if it were done already.

V. 32. *They understood not the word*.—They did not understand, how to reconcile the Death of our Saviour (nor consequently his Resurrection, which supposed his Death) with their Notions of his temporal Kingdom.

V. 34. *Who should be greatest*.—Prime Minister in his Kingdom.

V. 35. *Let him be the last of all*.—Let him abase himself the most.

V. 37. *One*

* Mat. xvii. 22. Luke ix. 44. † Luke ix. 46.

§ Mat. xviii. 2. Luke ix. 47.

- ing a little child, he set him in the midst of them, and taking him up in his arms, he said to them,
 37 Whosoever shall receive one such little child in my name, receiveth me; and whosoever shall receive me, receiveth not *only* me, but him that sent me.
 38 † And John answered him, saying, Master, we saw one casting out devils in thy name, who followeth not us, and we forbid him, because he
 39 followeth not us. And Jesus said, Forbid him not; for there is no one who shall do a miracle in my
 40 name, that can readily speak evil of me. For he
 41 that is not against you, is for you. ‡ For who-

V. 37. *One such little child*---Either in Years, or in Heart.

V. 38. *And John answered him*---As if he had said, But ought we to receive those who *follow not us*? *Master, we saw one casting out devils in thy name*---Probably this was one of John the Baptist's Disciples, who believed in Jesus, tho' he did not yet associate with our LORD's Disciples. *And we forbid him, because he followeth not us*---How often is the same Temper found in us? How readily do we also *lust to Envy*. But how does that Spirit become a Disciple, much more a Minister of the benevolent Jesus! St. Paul had learnt a better Temper, when he *rejoiced that Christ was preached*, even by those who were his personal Enemies. But to confine Religion to them that follow us, is a Narrowness of Spirit which we should avoid and abhor.

V. 39. *Jesus said*---Christ here gives us a lovely Example of Candour and Moderation. He was willing to put the best Construction on doubtful Cases, and to treat as Friends those who were not avowed Enemies. Perhaps in this Instance it was a Means of conquering the Remainder of Prejudice, and perfecting what was wanting in the Faith and Obedience of these Persons. *Forbid him not*---Neither directly nor indirectly discourage or hinder any Man, who brings Sinners from the Power of Satan to God, *because he followeth not us*, in Opinions, Modes of Worship, or any thing else which does not affect the Essence of Religion.

V. 40. *For he that is not against you, is for you*---Our LORD had formerly said, He that is not with me, is against me: thereby admonishing his Hearers, that the War between Him and Satan admitted of no Neutrality, and that those who were indifferent to Him now, would finally be treated as Enemies. But here, in another View, he uses a very different Proverb; directing his Followers to judge of Men's Characters in the most candid Manner; and charitably to hope that those who did not oppose his Cause wished well to it. Upon the whole, we are to be *rigorous* in judging ourselves, and *candid* in judging each other.

V. 41. *For whosoever shall give you a cup*---Having answered St. John, our LORD here resumes the Discourse which was broken off at the 37th Verse.

† Luke ix. 49. ‡ Mat. x. 42.

V. 42. Or

foever shall give you a cup of cold water to drink, in my name, because ye belong to Christ, verily I say to you, he shall in no wise lose his reward.

- 42 || And whosoever shall offend one of the little ones that believe in me, it were better for him that a millstone were hanged about his neck, 43 and he were cast into the sea. * And if thy hand cause thee to offend, cut it off: it is good for thee to enter into life maimed, rather than having two hands, to go into hell, into the fire that never 44 shall be quenched: † Where their worm dieth 45 not, and the fire is not quenched. And if thy foot cause thee to offend, cut it off: it is good for thee to enter halt into life, rather than having two feet to be cast into hell, into the fire that never 46 shall be quenched: Where their worm dieth 47 not, and the fire is not quenched. And if thine eye cause thee to offend, pluck it out: it is good for thee to enter into the kingdom of God, having one eye, rather than having two eyes to be cast into 48 hell-fire: Where their worm dieth not, and the 49 fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted 50 with salt. ‡ Salt is good: but if the salt have lost

V. 42. On the contrary, *whosoever shall offend the very least Christian.*

V. 43. *And if a Person cause thee to offend---*(The Discourse passes from the Case of offending, to that of being offended) if one who is as useful or dear to thee as *an hand* or *eye*, hinder or slacken thee in the Ways of God, renounce all Intercourse with him. This primarily relates to Persons, secondarily to Things.

V. 44. *Where their worm---*That gnaweth the Soul (Pride, Self-will, Desire, Malice, Envy, Shame, Sorrow, Despair) *dieth not---*No more than the Soul itself: *And the fire* (either material, or infinitely worse!) that tormenteth the Body, *is not quenched* for ever.

V. 49. *Every one---*Who does not cut off the offending Member, and consequently is cast into Hell, *shall be*, as it were *salted with fire*, preserved, not consumed thereby; *whereas every acceptable sacrifice shall be salted with another Kind of Salt*, even that of divine Grace, which purifies the Soul, (tho' frequently with Pain) and preserves it from Corruption.

V. 50. Such *Salt is good* indeed; highly beneficial to the World, in respect of which I have termed you *the Salt of the earth*. *But if* *the*

|| *Mat. xviii. 6. Luke xvii. 1. * Mat. v. 29. xviii. 8.*

† *Isaiah lxvi. 24. ‡ Mat. v. 13. Luke xiv. 34.*

its saltnefs, wherewith will ye feafon it? Have falt in yourfelves, and have peace one with another.

- X.** || And he arofe and cometh thence into the coafts of Judea, thro' the country beyond Jordan: and the multitudes refort to him again, and as he was
 2 wont, he taught them again. § And the Phari-
 3 fees coming, asked him, Is it lawful for a man to
 3 put away his wife? Tempting him. And he
 4 answering, faid to them, What did Mofes com-
 5 mand you? They faid, * Mofes fuffered to write
 5 a bill of divorce, and to put *her* away. And
 6 Jefus answering, faid to them, For your hard-
 6 nefs of heart he wrote you this precept. But from
 the beginning of the creation God made them male

the falt which fhould feafon others, have loft its own faltnefs, wherewith will ye feafon it?—Beware of this: See that ye retain your Savour; and as a Proof of it, have peace one with another.

More largely this obfcure Text might be paraphrafed thus:

As every Burnt-offering was falted with Salt, in order to its being caft into the Fire of the Altar, fo every one who will not part with his Hand or Eye, fhall fall a Sacrifice to divine Juftice, and be caft into Hell-fire, which will not confume, but preferve him from a Ceffation of Being. And on the other Hand, every one who denying himfelf and taking up his Crofs, offers up himfelf as a living Sacrifice to God, fhall be feafoned with Grace, which like Salt will make him favoury, and preferve him from Deftitution for ever.

As Salt is good for preferving Meats, and making them favoury, fo it is good that ye be feafoned with Grace, for the purifying your Hearts and Lives, and for fpreading the Savour of my Knowledge, both in your own Souls, and wherever ye go. But as Salt if it lofes its Saltnefs is fit for nothing, fo ye, if ye lofe your Faith and Love, are fit for nothing but to be utterly deftroyed. See therefore that Grace abide in you, and that ye no more contend, *Who fhall be greateft?*

V. 1. *He cometh thence—From Galilee.*

V. 6. *From the beginning of the creation—*Therefore Mofes in the firft of *Genesis* gives us an Account of Things from *the beginning of the creation*. Does it not clearly follow, That there was no Creation previous to that which Mofes describes? *God made them male and female—*Therefore *Adam* did not at firft contain both Sexes in himfelf: But God made *Adam*, when firft created, male only; and *Eve* female only. And this Man and Woman He joined together, in a State of Innocence, as Husband and Wife.

V. 11, 12.

|| *Mat. xix. 1.* § *Mat. v. 31. xix. 7.* *Luke xxi. 18.* * *Deut. xxiv. 1.*

7 and female. § For this cause shall a man leave his father and mother, and cleave to his wife: 8 And they twain shall be one flesh; so then they 9 are no more twain, but one flesh. What therefore God hath joined together, let not man put 10 asunder. And in the house his disciples asked 11 him again of the same matter. And he saith to them, Whosoever shall put away his wife and mar- 12 ry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 † And they brought little children to him that he might touch them; but the disciples rebuked 14 those that brought *them*. But Jesus seeing *it*, was much displeased, and said to them, Suffer the little children to come to me, and forbid them not: 15 for of such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter 16 therein. And taking them up in his arms, he put his hands upon them, and blessed them.

17 || And as he was going out into the way, one running and kneeling to him, asked him, Good Master, what shall I do that I may inherit eternal 18 life? But Jesus saith to him, Why callest thou me good? *There is none good but one, that is* 19 God. Thou knowest the commandments, Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Defraud not, 20 Honour thy father and mother. And he answering, said to him, Master, all these have I kept from

V. 11, 12. All Polygamy is here totally condemned.

V. 14. *Jesus seeing it, was much displeased*—At their blaming those who were not blame-worthy: and endeavouring to hinder the Children from receiving a Blessing. *Of such is the kingdom of God*—The Members of the Kingdom which I am come to set up in the World are such as these, as well as grown Persons of a childlike Temper.

V. 15. *Whosoever shall not receive the kingdom of God as a little child*—As totally disclaiming all Worthiness and Fitness, as if he were but a Week old.

V. 20. *He answering, said to him, Master*—He stands reproved now, and drops the Epithet *Good*.

V. 21. *Jesus*

§ Gen. ii. 24. † Mat. xix. 13. || Mat. xix. 16. Luke xviii. 18.

- 21 my childhood. Then Jesus looking upon him, loved him, and said to him, One thing thou lackest: Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven:
- 22 and come, follow me, taking up thy cross. But he was sad at that saying, and went away grieved;
- 23 for he had great possessions. And Jesus looking round said to his disciples, How hardly shall they that have riches enter into the kingdom of God?
- 24 And the disciples were astonished at his words. But Jesus answering again saith to them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God? It is easier for a camel to go thro' the eye of a needle, than for a rich man to enter into the kingdom of God.
- 26 And they were astonished out of measure, saying
- 27 to each other, Who then can be saved? And Jesus looking upon them said, With men *it is impossible*, but not with God, for with God all
- 28 things are possible. And Peter said to him, Lo,
- 29 we have left all and followed thee. And Jesus answering said, Verily I say to you, there is none that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands,
- 30 for my sake and the gospel's, But he shall re-

V. 21. *Jesus looking upon him*—And looking into his Heart, loved him—Doubtless for the Dawnings of Good which he saw in him: *And said to him*—Out of tender Love, *One thing thou lackst*—The Love of God, without which all Religion is a dead Carcase. In order to this, throw away what is to thee the grand Hinderance of it. Give up thy great Idol Riches. *Go, sell whatsoever thou hast.*

V. 24. *Jesus saith to them, Children*—See how He softens the harsh Truth, by the Manner of delivering it! And yet without retracting or abating one Tittle: *How hard is it for them that trust in riches*—Either for Defence, or Happiness, or Deliverance from the thousand Dangers that Life is continually exposed to. That these cannot enter into God's glorious Kingdom, is clear and undeniable: But *it is easier for a camel to go thro' a needle's eye*, than for a Man to *have Riches*, and not *trust* in them. Therefore, *it is easier for a camel to go thro' the eye of a needle, than for a rich man to enter the kingdom.*

V. 28. *Lo we have left all*—Tho' the young Man would not.

V. 30. *He shall receive an hundred fold, houses, &c.*—Not in the same Kind; for it will generally be *with persecutions*: But in Value:

ceive an hundred fold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions, and in the world to
 31 come eternal life. But many *that are first* shall be last, and the last first.

32 * And they were in the way going up to Jerusalem, and Jesus went before them. And they were amazed, and as they followed, they were afraid. And taking the twelve again, he told
 33 them what things were to befall him: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the Scribes: and they will condemn him to death, and deliver
 34 him to the Gentiles. And they will mock him and scourge him and spit upon him and kill him. And the third day he will rise again.

35 § And James and John the sons Zebedee come to him, saying, Master, we would that thou
 36 shouldest do for us whatever we shall ask. And he said to them, What would ye that I should do
 37 for you? They said to him, Grant us to sit one on thy right-hand, and one on thy left-hand in
 38 thy glory. But Jesus said to them, ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am
 39 baptized with? And they said to him, We can. And Jesus said to them, Ye shall indeed drink of

An hundred fold more Happiness than any or all of these did or could afford. But let it be observed, None is intitled to this Happiness, but he that will accept of it *with persecutions*.

V. 32. *They were in the way to Jerusalem, and Jesus went before them: and they were amazed*—At his Courage and Intrepidity, considering the Treatment which He had Himself told them He should meet with there: *and as they followed, they were afraid*—Both for Him and themselves: Nevertheless He judged it best to prepare them, by telling them more particularly what was to ensue.

V. 35 *Saying*.—By their Mother. It was she, not they that uttered the Words.

V. 38. *Ye know not what ye ask*—Ye know not that ye are asking for Sufferings, which must needs pave the Way to Glory. *The cup*—Of inward; *the baptism*—Of outward Sufferings. Our LORD was filled with Sufferings within, and covered with them without.

V. 40. *Save*

the cup that I drink of, and be baptized with
 40 the baptism that I am baptized with. But to sit
 on my right-hand and on my left, is not mine to
 41 give, save to them for whom it is prepared. And
 the ten hearing it were much displeased concerning
 42 James and John. But Jesus calling them to him,
 saith unto them, Ye know that they who rule over
 the Gentiles, lord it over them, and their great
 43 ones exercise authority upon them. But it shall
 not be so among you; but whosoever desireth to
 44 be great among you, shall be your servant. And
 whosoever desireth to be the chief, shall be the
 45 servant of all. For the Son of man came not to
 be served, but to serve, and to give his life a ran-
 som for many.

† And they come to Jericho. And as he went
 out of Jericho with his disciples and a great multi-
 tude, blind Bartimeus, the son of Timeus, sat by the
 47 way-side begging. And hearing, It is Jesus of
 Nazareth, he cried out and said, Jesus, thou Son
 48 of David, have mercy on me. And many charg-
 ed him to hold his peace; but he cried so much
 the more a great deal, Thou Son of David, have
 49 mercy on me. And Jesus standing still, command-
 ed him to be called. And they call the blind man,
 saying to him, Take courage; rise: he calleth
 50 thee. And casting away his garment, he rose and
 51 came to Jesus. And Jesus answering said to him,
 What wilt thou that I should do for thee? The blind
 man said to him, Lord, that I may receive my
 52 sight. And Jesus said, Go; thy faith hath saved
 thee. And immediately he received his sight, and
 followed him in the way.

V. 40. *Save to them for whom it is prepared*—Them who by patient Continuance in well-doing, seek for Glory, and Honour, and Immortality. For these only eternal Life is prepared. To these only He will give it in that Day; and to every Man his own Reward, according to his own Labour.

V. 45. *A ransom for many*—Even for as many Souls as needed such a Ransom, 2 Cor. v. 15.

V. 50. *Casting away his garment*—Thro' Joy and Eagerness.

V. 1. To

- XI. § And when they were come nigh to Jerusalem to Bethphage and Bethany, at the mount of
 2 Olives, he sendeth two of his disciples, And saith to them, Go ye into the village over against you, and as soon as ye enter it, ye shall find a colt tied, whereon never man sat: loose and bring him.
 3 And if any say to you, Why do ye this? Say, The Lord hath need of him; and straightway he will
 4 send him hither. And they went and found the colt tied at the door without, in the street, and
 5 they loose him. And some of them that stood
 6 there said, What do ye, loosing the colt? And they said to them as Jesus had commanded; and
 7 they let them go. And they brought the colt to Jesus, and cast their garments on him, and he sat
 8 on him. And many spread their garments in the way: and others cut down branches from the trees,
 9 and strewed *them* in the way. And they that went before, and they that followed after cried, saying, Hosanna: Blessed in the name of the Lord *is* he
 10 that cometh. Blessed *be* the kingdom of our father David that cometh: Hosanna in the highest.
 11 * And Jesus entered into Jerusalem, *and* into the temple, and having looked round about upon all things, it being now evening, he went out to Bethany with the twelve.
 12 † And on the morrow, as they were coming
 13 from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he

V. 1. *To Bethphage and Bethany, at the mount of Olives*—The Limits of *Bethany* reached to the Mount of *Olives*, and joined to the *side* of *Bethphage*. *Bethphage* was Part of the Suburbs of *Jerusalem*, and reached from the Mount of *Olives* to the Walls of the City. Our Lord was now come to the Place where the Boundaries of *Bethany* and *Bethphage* met.

V. 13. *For it was not a season of figs*—It was not (as we say) a *good year* for Figs; at least not for that early Sort, which alone was ripe so soon in the Spring.

If we render the Words, *It was not the season of figs*, that is, the Time of gathering them in, it may mean, *The season was not yet*: And so (including the Words in a Parenthesis, *And coming to it, he found nothing but leaves*) it may refer to the former Part of the

Sentence,

§ *Mat. xxi. 1. Luke xix. 29. John xii. 12.* * *Mat. xxi. 10. 17.*
 † *Mat. xxi. 18.*

- might find any thing thereon: and coming to it, he found nothing but leaves: for it was not a season of figs. And he answering said to it, No man eat fruit of thee hereafter for ever: And his disciples heard. ‡ And they come to Jerusalem. And Jesus going into the temple, drove out them that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, And suffered not that any one should carry a vessel thro' the temple. And he taught, saying to them, Is it not written, * My house shall be called of all nations an house of prayer? But ye have made it a den of thieves. And the Scribes and chief priests heard it and sought how they might destroy him: for they feared him, because the whole multitude was astonished at his teaching.
- † And when evening was come he went out of the city. And passing by in the morning, they saw the fig-tree dried up from the roots. And Peter remembring, saith to him, Master, behold the fig-tree which thou cursedst is withered away. And Jesus answering saith to them, Have faith in

Sentence, and may be considered as the Reason of *Christ's* going to see, Whether there were any Figs on this Tree. Some who also read that Clause in a Parenthesis, translate the following Words, *For where he was*, it was *the season of figs*. And it is certain, this Meaning of the Words suits best with the great Design of the Parable, which was to reprove the *Jewish* Church for its Unfruitfulness at that very *Season*, when Fruit might best be expected from them.

V. 16. *He suffered not that any should carry a vessel thro' the temple*—So strong Notions had our LORD, of even relative Holiness! And of the Regard due to those Places (as well as Times) that are peculiarly dedicated to God.

V. 18. *They feared him*—That is, they were afraid to take Him by Violence, lest it should raise a Tumult: *because all the people was astonished at his teaching*—Both at the Excellence of his Doctrine, and at the Majesty and Authority with which He taught.

V. 22. *Have faith in God*—And who could find Fault, if the Creator and Proprietor of all Things, were to destroy by a single Word of his Mouth, a thousand of his inanimate Creatures, were it only to imprint this important Lesson more deeply, on one immortal Spirit?

Q 2

V. 25. *When*

‡ Mat. xxi. 12. Luke xix. 45. * Isaiah. lvi. 7. Jer. vii. 11.
† Mat. xxi. 20.

23 God. For verily I say to you, Whosoever shall
 say to this mountain, Be thou removed and cast
 into the sea, and not doubt in his heart, but be-
 lieve that the things which he saith shall come to
 24 pass, he shall have whatsoever he saith. Therefore
 I say to you, All things whatsoever ye ask in
 prayer, believe that ye shall receive, and ye shall
 25 have *them*. † But when ye stand praying, forgive,
 if ye have ought against any, that your Father who
 is in heaven may forgive you also your trespasses.
 26 But if ye do not forgive, neither will your Father
 who is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem. And as
 he was walking in the Temple, the chief priests
 and the scribes and the elders come to him and
 28 say to him, By what authority dost thou these
 things? And who gave thee authority to do
 29 these things? Jesus answering said to them, I also
 will ask you one question, and answer me, and I
 will tell you by what authority I do these things:
 30 Was the baptism of John from heaven or from
 31 men? Answer me. And they reasoned among
 themselves, saying, If we say from heaven, he will
 32 say, Why then did ye not believe him? But if
 we say from men: they feared the people; for all
 accounted John, that he was indeed a prophet.
 And they answering say to Jesus, We cannot tell.
 33 And Jesus answering saith to them, Neither tell I
 you by what authority I do these things.

XII. * And he said to them in parables, A man
 planted a vineyard, and set an hedge about it, and
 digged a wine-fat, and built a tower, and let it
 out to husbandmen, and went into a far country.
 † And at the season he sent a servant to the husband-
 men, to receive from the husbandmen of the fruit
 3 of the vineyard. But they took him, and beat

V. 25. *When ye stand praying*—Standing was their usual Posture
 when they prayed. *Forgive*—And on this Condition, ye shall have
 whatever you ask, *without wrath or doubting*.

V. 12. *They*

† Mat vi. 14. ¶ Mat. xxi. 23. Luke xx. 1. * Mat. xxi. 33.

4 *him*, and sent *him* away empty. And again he sent to them another servant: and at him they cast stones, and wounded *him* in the head, and sent *him* 5 away shamefully handled. And again he sent another, and him they killed; and many others, 6 beating some and killing some. Having yet therefore one son his well-beloved, he sent him also last to them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir: come, let us kill him, and the 8 inheritance will be ours. And they took him and 9 killed *him*, and cast *him* out of the vineyard. What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give 10 the vineyard to others. And have ye not read even this scripture? † The stone which the builders rejected this is become the head of the corner? 11 This was the Lord's doing, and it is marvellous 12 in our eyes. And they sought to seize him, but feared the multitude; for they knew he had spoken the parable against them; and leaving him, they went away.

13 ‡ And they send to him certain of the Pharisees, and of the Herodians, to catch him in *his* discourse. And they coming say to him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cesar, or not? Shall we give, or shall we not give? But he knowing their hypocrisy, said to them, Why tempt ye me? Bring me a penny, that I may see *it*; and they brought 16 *it*. And he saith to them, Whose *is* this image 17 and inscription? They say to him, Cesar's. And Jesus answering said to them, Render to Cesar the

V. 12. *They feared the multitude*---How wonderful is the Providence of God, using all Things for the Good of his Children? Generally, the Multitude is restrained from tearing them in Pieces, only by the Fear of their Rulers. And here the Rulers themselves are restrained, thro' Fear of the Multitude!

V. 17. *They marvelled at him*---At the Wisdom of his Answer.

V. 25. *When*

things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come to him the Sadducees, who say
there is no resurrection, and they asked him, say-
19 ing, Master, Moses wrote to us, § If a man's bro-
ther die, and leave a wife, and leave no children,
that his brother should take his wife, and raise up
20 issue to his brother. There were seven brethren,
and the first took a wife, and dying left no issue.
21 And the second took her and died, neither left he
22 any issue; and the third likewise. And the seven
23 took her and left no issue. Last of all died the
woman also. In the resurrection therefore, when
they shall rise, whose wife shall she be of them?
24 For the seven had her to wife. And Jesus answer-
ing said to them, Do ye not therefore err, because
ye know not the scriptures, neither the power of
25 God? For when they rise from the dead, they neither
marry nor are given in marriage, but are as the an-
26 gels who are in heaven. And touching the dead that
they rise, Have ye not read in the book of Moses,
* how in the bush God spake to him, saying, I am
the God of Abraham, and the God of Isaac, and
27 the God of Jacob? He is not the God of the dead,
but the God of the living. Ye therefore greatly
err.

28 † And one of the scribes coming to him, hav-
ing heard them disputing together, and perceiving
that he had answered them well, asked him, Which

V. 25. *When they rise from the dead, neither Men marry nor Women are given in marriage.*

V. 27. *He is not the God of the dead, but the God of the living---*
That is, (if the Argument be proposed at length) Since the Character
of his being the God of any Persons, plainly intimates a Relation
to them, not as dead, but as living; and since He cannot be said to be
at present their God at all, if they are utterly dead; nor to be the
God of human Persons, such as *Abraham, Isaac, and Jacob*, consist-
ing of Souls and Bodies, if their Bodies were to abide in everlasting
Death: there must needs be a future State of Blessedness, and a Resur-
rection of the Body to share with the Soul in it.

V. 28. *Which is the first commandment?---* The principal, and most
necessary to be observed.

V. 29. *7th*

¶ *Mat. xxii. 23. Luke xx. 27. § Deut. xiv. 5. * Exod. iii. 6.*
† *Mat. xxii. 34. Luke 25.*

- 29 is the first commandment of all? And Jesus answered him, The first commandment of all is, † Hear,
 30 O Israel; the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first com-
 31 mandment. And the second is like unto it, || Thou shalt love thy neighbour as thyself. There is no
 32 other commandment greater than these. And the scribe said to him, Excellently well, Master! Thou hast said the truth: for He is one: and there is no
 33 other but he. And to love him with all the heart, and with all the understanding, and with all the mind, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-
 34 offerings and sacrifices. And Jesus, seeing that he answered discreetly, said to him, Thou art not far from the kingdom of God. And no man after that durst question him any more.
- 35 * And Jesus answering, as he taught in the temple, said, How say the scribes, that Christ is
 36 the Son of David? For David himself said by the Holy Ghost, † The Lord saith to my Lord, Sit

V. 29. *The Lord our God is one Lord*---This is the Foundation of the First Commandment, yea of all the Commandments. The LORD our GOD, the LORD, the GOD of all Men, is One GOD, essentially, tho' three Persons. From this Unity of GOD it follows, That we owe all our Love to Him alone.

V. 30. *With all thy strength*---That is, the whole Strength and Capacity of thy Understanding, Will and Affections.

V. 31. *The second is like unto it*--Of a like comprehensive Nature; comprising our whole Duty to God. *There is no other Moral*, much less Ceremonial Commandment greater than these.

V. 33. *To love him with all the heart*---To love and serve him, with all the united Powers of the Soul in their utmost Vigour; and to love his neighbour as himself---To maintain the same equitable and charitable Temper and Behaviour toward all Men, as we, in like Circumstances, would wish for from them toward ourselves, is a more necessary and important Duty, than the offering the most noble and costly Sacrifices.

V. 34. *Jesus said to him, Thou art not far from the kingdom of God*---Reader, Art not thou? Then go on: Be a real Christian; else it had been better for thee to have been afar off.

V. 38. *Be aware*

† Deut. vi. 4. || Lev. xix. 18. * Mat. xxii. 41. Luke xx. 41.
 † Psalm cx. 1.

thou on my right hand, till I make thine enemies
 37 thy footstool. David therefore himself calleth him
 Lord: How is he then his son? And a great mul-
 titude heard him gladly.

38 ‡ And he said to them in his teaching, Beware
 of the Scribes, who love to walk in long robes,
 39 and to be saluted in the market-places, And the
 chief seats in the synagogues, and the uppermost
 40 places at feasts: Who devour widows houses, and
 for a pretence make long prayers: these shall re-
 ceive the greater damnation.

41 || And Jesus sitting over-against the treasury,
 beheld how the people cast money into the treasury:
 42 and many that were rich cast in much. And a
 poor widow coming, cast in two mites, which
 43 make a farthing. And calling to him his disciples,
 he saith to them, Verily I say to you, that this
 poor widow hath cast in more than they all who
 44 have cast into the Treasury. For they all did cast
 in of their abundance: but she of her penury did
 cast in all that she had, even her whole living.

XIII. § And as he was going out of the temple, one
 of his disciples saith to him, Master, see what
 manner of stones, and what manner of buildings!

V. 38. *Beware of the scribes*---There was an absolute Necessity for these repeated Cautions. For considering their inveterate Prejudices against *Christ*, it could never be supposed the common People would receive the Gospel, till these incorrigible Blasphemers of it, were brought to just Disgrace.

Yet he delayed speaking in this Manner till a little before his Passion, as knowing what Effect it would quickly produce. Nor is this any Precedent for Us: We are not invested with the same Authority.

V. 41. *He beheld how people cast money into the treasury*---This Treasury received the voluntary Contributions of the Worshippers who came up to the Feast; which were given to buy Wood for the Altar and other Necessaries not provided for in any other Way.

V. 43. *I say to you, that this poor widow hath cast in more than they all*---See what Judgment is cast on the most specious, outward Actions by the Judge of all! And how acceptable to Him is the smallest, which springs from Self-denying Love!

V. 4. Two

‡ Mat. xxiii. 5. Luke xx. 46. || Luke xxi. 1.

§ Mat. xxiv. 1. Luke xxi. 5.

- 2 And Jesus answering said to him, Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down. And as he sat on the mount of Olives, over-against the temple, Peter and James and John and Andrew asked him privately, Tell us when shall these things be? And what *shall be* the sign when all these things shall be fulfilled? And Jesus answering said, Take heed lest any deceive you. For many will come in my name saying, I am *He*, and will deceive many. But when ye shall hear of wars and rumours of wars, be not troubled; for it must be; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginning of sorrows. * But take heed to yourselves, for they will deliver you to councils, and ye shall be beaten in synagogues, and shall stand before rulers and kings for my sake, for a testimony to them. † And the gospel must first be published among all nations. But when they shall hale you and deliver *you* up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour that speak; for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end, he shall be saved.
- 14 || But when ye shall see the abomination of desolation spoken of by Daniel the prophet stand-

V. 4. Two Questions are here asked; the one, concerning the Destruction of *Jerusalem*; the other concerning the End of the World,

V. 11. *The Holy Ghost* will help you. But do not depend on any other Help. For all the nearest Ties will be broken.

V. 14. *Where it ought not*—That Place being set apart for sacred Uses.

* Luke xxi. 12. † Mat. xxiv. 14. || Mat. xxiv. 15. Luke xxi. 20. Dan. ix. 27.

V. 19. In

- ing where it ought not, (let him that readeth understand) then let them that are in Judea flee to
 15 the mountains: And let not him that is on the house-top go down into the house, neither enter
 16 in, to take any thing out of his house. And let not him that is in the field turn back to take up
 17 his garment. But wo to them that are with child, and to them that give suck in those days. And
 18 pray ye that your flight be not in the winter.
 19 For in those days shall be affliction, such as was not from the beginning of the creation, which
 20 God created until now, neither shall be. And unless the Lord had shortened those days, no flesh should be saved: but for the elect's sake whom he hath chosen, he hath shortened those days.
 21 † Then if any man say to you, Lo, here *is* Christ, or lo, *he is* there, believe *it* not. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if possible, even the
 23 elect. But take ye heed: Behold I have foretold you all things.
 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give
 25 her light, And the stars of heaven shall be falling, and the powers that are in the heavens shall
 26 be shaken. And then shall they see the Son of man coming in the clouds, with great power and
 27 glory. And then shall he send his angels, and gather together his elect, from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.
 28 ‡ Now learn a parable from the fig-tree. When

V. 19. *In those days shall be affliction, such as was not from the beginning of the creation*—May it not be doubted, whether this be yet fully accomplished? Is not much of this Affliction still to come?

V. 20. *The elect*—The Christians: *Whom he hath chosen*—That is, hath taken out of, or separated from the World, thro' sanctification of the Spirit, and belief of the truth. *He hath shortened*—That is, will surely shorten.

V. 24. *But in those days*—Which immediately precede the End of the World; after that tribulation—Above described.

V. 29. *He*

† Mat. xxiv. 23.

‡ Mat. xxiv. 32. Luke xxi. 28.

its branch is now tender and putteth forth leaves,
 29 ye know that summer is nigh. So likewise when
 ye see these things come to pass, know that he is
 30 nigh *even* at the door. Verily I say to you, this
 generation shall in no wise pass, till all these things
 31 be done. Heaven and earth shall pass away, but
 my words shall in no wise pass away.

32 But of that day or that hour knoweth no one,
 no, not the angels that are in heaven, neither the
 Son, but the Father.

33 † Take heed; watch, and pray: for ye know
 34 not when the time is. *For the Son of man is ‡ as a*
 man taking a far journey, who left his house, and
 gave authority to his servants, and to each his
 35 work, and commanded the porter to watch. Watch
 ye therefore; for ye know not when the master of
 the house cometh; at evening, or at midnight,
 36 or at cock-crowing, or in the morning: Lest
 37 coming suddenly he find you sleeping. And what
 I say to you, I say to all, Watch.

XIV. || And after two days was the feast of the pass-
 over and of unleavened bread; and the chief priests
 and the scribes sought how they might apprehend
 2 him by subtilty, and put him to death. But they
 said, Not at the feast, lest there be a tumult of the
 3 people. * And he being in Bethany in the
 house of Simon the leper, as he sat at table, there
 came a woman having an alabaster box of oint-
 ment, of spikenard, very costly; and shaking the

V. 29. *He is nigh*—The Son of Man.

V. 30. *All these things*—Relating to the Temple and the City.

V. 32. *Of that day*—The Day of Judgment is often in the
 Scriptures emphatically called *That Day*. *Neither the Son*—Not as
 Man: As Man He was no more Omniscient than Omnipresent.
 But as God He knows all the Circumstances of it.

V. 34. The Son of Man is *as a man taking a far journey*—
 Being about to leave this World and go to the Father, He appoints
 the Services that are to be performed by all his Servants, in their
 several Stations. This seems chiefly to respect Ministers at the
 Day of Judgment: But it may be applied to all Men, and to
 the Time of Death.

VOL. I.

R

V. 4. *Some*

† Mat. xxiv. 42. Luke xxi. 34. ‡ Mat. xxv. 14. Luke xix. 12.
 || Mat. xxvi. 1. Luke xxii. 1. * Mat. xxvi. 6.

- 4 box, she poured it on his head. But there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
- 5 For this ointment might have been sold for more than three hundred pence and given to the poor.
- 6 And they murmured at her. But Jesus said, Let her alone: why trouble ye her? She hath wrought
- 7 a good work on me. For the poor ye have always with you, and when ye will, ye may do them
- 8 good; but me ye have not always. She hath done what she could: she hath before-hand em-
- 9 balmed my body for the burial. Verily I say to you, whosoever this gospel shall be preached throughout the whole world, what she hath done shall be spoken of also, for a memorial of her.
- 10 † And Judas Iscariot, one of the twelve, went
- 11 to the chief priests, to betray him unto them. And hearing *it* they were glad and promised to give him money. And he sought how he might conveniently betray him.
- 12 ‡ And on the first day of unleavened Bread, when they killed the passover, his disciples say to him, Where wilt thou that we go and prepare,
- 13 that thou mayest eat the passover? And he sendeth two of his disciples, and sayeth to them, Go ye into the city, and there shall meet you a man carrying a pitcher of water: follow him. And whosoever he shall go in, say ye to the man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disci-
- 14 ples? And he will shew you a large upper room
- 15 furnished: there make ready for us. And his dis-
- 16

V. 4. *Some bad indignation*—Being incited thereto by Judas; and said—Probably to the Woman.

V. 10. *Judas went to the chief Priests*—Immediately after this Reproof, having Anger now added to his Covetousness.

V. 13. *Go into the city, and there shall meet you a man*—It was highly seasonable for our LORD, to give them this additional Proof both of his knowing all Things, and of his Influence over the Minds of Men.

V. 15. *Furnished*—The Word properly means, *Spread with Carpets*.

V. 25. *This*

ciples went forth, and came into the city, and found as he had said to them. And they made ready the passover.

17 || And in the evening he cometh with the twelve.
 18 And as they sat and ate, Jesus said, Verily I say to you, one of you that eat with me will betray me.
 19 And they were sorrowful, and said to him one by
 20 one, Is it I? And another, Is it I? And he answering said to them, *It is* one of the twelve, that
 21 dippeth with me in the dish. The Son of man indeed goeth as it is written of him; but wo to that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

22 And as they ate, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take,
 23 eat: this is my body. And he took the cup, and having given thanks, gave it them, and they all
 24 drank of it. And he said to them, This is my blood of the New Testament, which is shed for
 25 many. Verily I say to you, I will drink no more of the fruit of the vine, till that day that I drink it new in the kingdom of God.

26 * And having sung the hymn, they went out
 27 toward the mount of Olives. And Jesus saith to them, Ye will all be offended at me this night; for it is written, † I will smite the shepherd, and

V. 24. *This is my blood of the New Testament*—That is, This I appoint to be a perpetual Sign and Memorial of my Blood, as shed for establishing the New Covenant, that all who shall believe in me, may receive all its gracious Promises.

V. 25. *I will drink no more of the fruit of the vine, till I drink it new in the kingdom of God*—That is, I shall drink no more before I die: the next Wine I drink, will not be earthly, but heavenly.

V. 27. *This night*—The Jews in reckoning their Days began with the Evening, according to the *Mosaic* Computation, which called the Evening and the Morning the First Day, Gen. i. 5. And so that which after Sun-set is here called *this night*, is, ver. 30. called *to-day*. The Expression there is peculiarly significant. *Verily I say to thee, That thou thyself, confident as thou art, to-day, even within four and twenty Hours; yea, this night, or ever the Sun be risen; nay, before the cock crow twice, before three in the Morning, wilt deny me thrice,*

|| Mat. xxvi. 20. Luke xxii. 14. * Mat. xxvi. 30.

Luke xxii. 39. John xviii. 1. † Zech. xiii. 7.

28 the sheep shall be scattered. But after I am risen,
 29 I will go before you into Galilee. But Peter said
 to him, Tho' all men shall be offended, yet *will*
 30 not I. Jesus saith to him, Verily I say to thee,
 That thou to-day, this night, before the cock crow
 31 twice, wilt deny me thrice. But he said the more
 vehemently, if I must die with thee, I will in no
 wise deny thee. In like manner also said they all.

32 † And they come to a place named Gethsemane;
 and he saith to his disciples, Sit here while I shall
 33 pray. And he taketh with him Peter and James
 and John; and he began to be sore amazed and in
 34 deep anguish, And saith to them, My soul is ex-
 ceeding sorrowful, *even* to death; tarry ye here
 35 and watch. And going forward a little, he fell
 on the ground, and prayed, that, if it were possi-
 36 ble, the hour might pass from him. And he said,
 Abba, Father, all things *are* possible to thee: take
 away this cup from me: yet not what I will, but
 37 what thou wilt. And he cometh and findeth them
 sleeping, and saith to Peter, Simon, sleepest thou?
 38 Couldst thou not watch one hour? Watch and
 pray, lest ye enter into temptation; the spirit indeed
 39 is willing, but the flesh is weak. And going away
 40 again he prayed, speaking the same words. And
 returning, he found them asleep again (for their
 eyes were heavy) and they knew not what to answer
 41 him. And he cometh the third time and saith
 to them, Sleep on now, and take your rest. It is

thrice. Our Lord doubtless spake so determinately, as knowing a cock
 would crow once, before the usual time of cock-crowing. By c. xiii.
 35. it appears, that the third Watch of the Night, ending at three
 in the Morning, was commonly styled the *cock-crowing*.

V. 33. *So. e. amazed*—The Original Word imports the most shock-
 ing Amazement mingled with Grief: And that Word in the next
 Verse which we render *sorrowful*, intimates, That he was *surrounded*
with sorrow on every Side, breaking in upon him with such Vio-
 lence, as was ready to separate his Soul from his Body.

V. 36. *Abba, Father*—St. Mark seems to add the Word *Father*,
 by way of Explication.

V. 37. *Saith to Peter*—The zealous, the confident *Peter*!

V. 44. *Whomsoever*

enough. The hour is come: behold the Son of
 42 man is betrayed into the hands of sinners. Rise
 up; let us go: lo he that betrayeth me is at hand.
 43 * And immediately, while he yet spake, cometh
 up Judas, one of the twelve, and with him a great
 multitude, with swords and clubs, from the chief
 44 priests, and the scribes, and the elders. Now he
 that betrayed him had given them a signal, saying,
 Whomsoever I shall kiss, is he: seize and lead him
 45 away safely. And when he was come, he goeth
 straightway to him, and saith, Master, Master!
 46 And kissed him. And they laid their hands on
 47 him, and took him. † And one of them that
 stood by, drawing a sword, smote the servant of
 48 the high priest, and cut off his ear. And Je-
 sus answering said to them, Are ye come out as
 against a robber, with swords and clubs, to take
 49 me? I was daily with you in the temple teach-
 ing, and ye took me not; but that the scriptures
 50 may be fulfilled. Then they all forsook him
 51 and fled. And a certain young man followed
 him, having a linen cloth cast about his naked bo-
 52 dy; and the young men laid hold on him. And
 he left the linen cloth, and fled from them naked.
 53 ‡ And they led Jesus away to the high priest,
 and with him assembled all the chief priests, and
 54 the elders and the scribes. And Peter followed him
 afar off, even into the palace of the high priest,
 and sat with the servants, and warmed himself at
 55 the fire. § Then the chief priests and all the

V. 44. *Whomsoever I shall kiss*.—Probably our LORD in great Con-
 descension, had used (according to the *Jewish* Custom) to permit his
 Disciples to do this, after they had been some Time absent.

V. 51. *A young man*.—It does not appear, that he was one of *Christ's*
 Disciples. Probably hearing an unusual Noise, he started up out of
 his Bed, not far from the Garden, and ran out with only the Sheet
 about him, to see what was the Matter. *And the young men laid hold*
on him.—Who was only suspected to be *Christ's* Disciple; but could
 not touch them who really were so!

V. 55. *All the council sought for witnesses and found none*.—What an
 R 2 *amazing*

* *Mat. xxvi. 47. Luke xxii. 47. John xviii. 2.* † *Mat. xxvi. 51. Luke xxii. 49. John xviii. 10.* ‡ *Mat. xxvi. 57. Luke xxii. 54. John xviii. 12.* § *Mat. xxvi. 59.*

council fought for evidence against Jesus, to put
 56 him to death, and found none. For many bore
 false witness against him; but their evidences
 57 were not sufficient. And certain men arising bore
 58 false witness against him, saying, We heard him
 say, I will destroy this temple made with hands,
 and in three days I will build another made with-
 59 out hands. And neither so was their evidence
 sufficient. Then the high priest rising up in the
 60 midst, asked Jesus, saying, Answerest thou no-
 thing? What is it that these witness against thee?
 61 * But he held his peace and answered nothing:
 Again the high priest asked him and said to him,
 62 Art thou the Christ, the Son of the Blessed? And
 Jesus said, I am: and ye shall see the Son of man,
 sitting at the right-hand of power, and coming
 63 with the clouds of heaven. Then the high priest
 rent his clothes and saith, What farther need have
 64 we of witnesses? Ye have heard the blasphemy:
 what think ye? And they all condemned him to
 65 be worthy of death. And some began to spit
 on him, and to cover his face, and to buffet him,
 and to say to him, Prophecy. And the servants
 smote him with the palms of their hands.
 66 † And as Peter was in the hall below, there
 67 cometh one of the maids of the high priest. And
 seeing Peter warming himself, she looked on him
 and said, Thou wast also with Jesus of Nazareth.
 68 But he denied, saying, I know not, neither under-

amazing Proof of the over-ruling Providence of God, considering both their Authority, and the Rewards they could offer, that no two consistent Witnesses could be procured, to charge him with any gross Crime.

V. 56. *Their evidences were not sufficient*—The Greek Words literally rendered are, *Were not equal*: Not equal to the Charge of a capital Crime: It is the same Word in the 59th Verse.

V. 58. *We heard him say*—It is observable, that the Words which they thus misrepresented, were spoken by Christ at least three Years before, (John ii. 19) Their going back so far to find Matter for the Charge, was a glorious, tho' silent Attestation, of the unexceptionable Manner wherein he had behaved, thro' the whole Course of his public Ministry.

V. 72. *And*

* Mat. xxvi. 63. Luke xxii. 67. † Mat. xxvi. 69. Luke xxii. 56. John xviii. 25.

stand I what thou meanest. And he went out into
 69 the porch, and the cock crew. And the maid
 seeing him again, said to them that stood by, This
 70 is *one* of them. And he denied it again. And a
 little after, those that stood by said again to Peter,
 Surely thou art *one* of them; for thou art a Galile-
 71 an, and thy speech agreeth *thereto*. Then he began
 to curse and to swear, I know not this man of
 72 whom ye speak. And the second time the cock
 crew. And Peter called to mind the word that
 Jesus had said to him, Before the cock crow twice,
 thou wilt deny me thrice. And he covered *his*
head and wept.

XV. † And straightway in the morning the chief
 priests having consulted with the elders and scribes,
 and the whole council, having bound Jesus, carried
 2 *him* away, and delivered *him* to Pilate. And Pilate
 asked him, Art thou the king of the Jews? And
 3 he answering said to him, Thou sayest *it*. * And
 4 the chief priests accused him of many things. And
 Pilate asked him again, saying, Answerest thou
 nothing? Behold how many things they witness
 5 against thee. But Jesus answered nothing any
 6 more, so that Pilate marvelled. Now at every
 feast he released to them one prisoner, whomsoever
 7 they would. And there was *one* named Barabbas,
 who lay bound with them that had made insurrecti-
 on with him, who had committed murder in the
 8 insurrection. And the multitude crying aloud,
 9 asked *him to do* as he had ever done for them. And

V. 72. *And he covered his head*.--Which was an usual Custom with Mourners, and was fitly expressive both of Grief and Shame.

V. 7. *Insurrection*.--A Crime which the Roman Governors, and Pilate in particular, were more especially concerned and careful to punish.

V. 9. *Will ye that I release to you the king of the Jews*.--Which does this wretched Man discover most? Want of Justice, or Courage, or common Sense? The poor Coward sacrifices Justice to popular Clamour, and enrages those whom he seeks to appease, by so unreasonably repeating that Title, *The king of the Jews*, which he could not but know was so highly offensive to them.

V. 16. *Pretorium*

† Mat. xxvii. 1, 2. Luke xxii. 66, xxiii. 1. John xviii. 28.

* Mat. xxvii. 12.

Pilate answered them saying, Will ye that I release
 10 to you the king of the Jews? (For he knew that
 11 the chief priests had delivered him for envy) But
 the chief priests stirred up the people to *ask*, that he
 12 would rather release Barabbas to them. And Pi-
 late answering said to them again, What will ye
 then that I do to *him* whom ye call the king of the
 Jews? And they cried out again, Crucify him.
 13 Then Pilate said to them, Why, what evil hath
 14 he done? But they cried out the more exceed-
 15 ingly, Crucify him. And Pilate, willing to
 satisfy the people, released Barabbas to them, and
 having scourged Jesus, delivered *him* to be crucified.
 16 † And the soldiers led him away into the hall
 called Pretorium, and call together the whole troop.
 17 And they clothe him with purple, and having
 platted a crown of thorns, put it about his *head*.
 18 And they saluted him, Hail, king of the Jews.
 19 And they smote him on the head with a cane, and
 spit upon him, and bowing their knees, did
 20 him homage. ‡ And when they had mocked
 him, they took the purple robe from him, and
 put his own clothes on him, and led him out to
 21 crucify him. And they compel one Simon a Cy-
 renian, who was passing by, coming out of the
 country, the father of Alexander and Rufus, to
 bear his cross.
 22 * And they bring him to the place, Golgotha,
 which is, being interpreted, the place of a skull.
 23 And they gave him to drink wine mingled with
 24 myrrh; but he received it not. And when they

V. 16. *Pretorium*---The inner Hall, where the Pretor, a *Roman* Magistrate, used to give Judgment. But St. *John* calls the whole Palace by this Name.

V. 17. *Purple*---As royal Robes were usually purple and scarlet, St. *Mark* and *John* term this a *purple Robe*, St. *Matthew* a *scarlet* one. The *Tyrian purple* is said not to have been very different from scarlet.

V. 21. *The father of Alexander and Rufus*---These were afterwards two eminent Christians, and must have been well known when St. *Mark* wrote.

V. 24. 25. St. *Mark* seems to intimate, that they first nailed Him
 to

† *Mat.* xxvii. 27. *John* xix. 2. † *Mat.* xxvii. 31. *John* xix. 16.
 * *Mat.* xxvii. 33. *Luke* xxiii. 33. *John* xix. 17.

had crucified them, they part his garments, casting lots upon them, what every man should take.
 25 And it was the third hour when they crucified him.
 26 And there was an inscription of his accusation written over, THE KING OF THE JEWS.
 27 And with him they crucify two thieves, one on
 28 his right hand, and one on his left. And the scripture was fulfilled, which saith, † And he was
 29 numbered with the transgressors. ‡ And they that passed by, reviled him, wagging their heads and saying, Ah, thou that destroyest the temple,
 30 and buildest it in three days, Save thyself, and
 31 come down from the cross. In like manner also the chief priests mocking said to one another, with the Scribes; He saved others; cannot
 32 he save himself? Let the Christ, the king of Israel, come down now from the cross, that we may see and believe. They also that were crucified
 33 with him reviled him. § And when the sixth hour was come, there was darkness over all the
 34 earth until the ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?
 35 And some of them that stood by hearing it said,
 36 Behold, he calleth Elijah. And one ran and filling a sponge with vinegar, put it on a cane, and gave him to drink, saying, Let alone; Let us see if Elijah will come to take him down.
 37 || And Jesus cried with a loud voice, and expired.
 38 And the veil of the temple was rent in twain,
 39 from the top to the bottom. And the centurion, who stood over-against him, seeing that having so cried he expired, said, Truly this man was the

to the Cross, then parted his Garments, and afterward reared up the cross.

V. 34. *My God, my God, why hast thou forsaken me*—Thereby claiming God as his God; and yet lamenting his Father's withdrawing the Tokens of his Love, and treating Him as an Enemy, while *He bare our Sins*.

V. 41. *Who*

† *Isaiah liii. 12.* ‡ *Mat. xxvii. 39.* § *Mat. xxvii. 45.*
Luke xxiii. 44. || *Mat. xxvii. 50. Luke xxiii. 46. John xix. 30.*

40 Son of God. There were also women, beholding from afar, among whom was Mary Magdalene and Mary the mother of James the less, and of
41 Joses, and Salome: Who also when he was in Galilee, followed him and served him, and many other women who had come up with him to Jerusalem.

42 * And the evening being now come (because it was the preparation, that is, the day before the
43 sabbath) Joseph of Arimathea, an honourable counsellor, who also himself waited for the kingdom of God, came and went in boldly to Pilate,
44 and asked the body of Jesus. And Pilate marvelled that he was dead already: and calling to him the centurion, he asked, If he had been any while
45 dead? And when he knew *it* of the centurion, he
46 gave the body to Joseph. And having bought fine linen, he took him down, and wrapped *him* in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone to
47 the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses, beheld where he
was laid.

XVI. † And when the sabbath was over, Mary Magdalene, and Mary *the mother* of James and Salome, had bought spices, that they might come
2 and embalm him. And very early in the morning, the first day of the week, they came to the sepul-

V. 41. *Who served him*---Provided him with Necessaries.

V. 42. *Because it was the day before the sabbath*---And the Bodies might not hang on the Sabbath-Day: therefore they were in Haste to have them taken down.

V. 43. *Honourable*---A Man of Character and Reputation; A Counsellor---A Member of the Sanhedrim. *Who waited for the kingdom of God*.---Who expected to see it set up on Earth.

V. 46. *He rolled a stone*---By his Servants. It was too large for him to roll himself.

V. 2. *At the rising of the sun*---They set out while it was yet dark, and came within Sight of the Sepulchre, for the first Time, just as it grew light enough to discern that the Stone was rolled away. (Mat. xxviii. 1. Luke xxiv. 1. John xx. 1.) But by the Time

Mary

* Mat. xxvii. 57. Luke xxiii. 50. John xix. 38. † Mat.

xxviii. 1. Luke xxiv. 1. John xx. 1.

- 3 chre, at the rising of the sun. And they said one
 to another, Who shall roll us away the stone from
 4 the door of the sepulchre? (For it was very
 great) And looking up they saw that the stone
 5 was rolled away. And entering into the sepulchre,
 they saw a young man sitting on the right-side;
 clothed in a white robe; and they were affrighted.
 6 He saith to them, Be not affrighted: ye seek Jesus
 of Nazareth, who was crucified. He is risen: he
 is not here. Behold the place where they laid him.
 7 But go, tell his disciples, and Peter, He goeth
 before you into Galilee: there shall ye see him, as
 8 he said to you. And going out they fled from the
 sepulchre; for they trembled and were amazed:
 and they said nothing to any, for they were afraid.
 9 † Now when *Jesus* was risen early, the first day of
 the week, he appeared first to Mary Magdalene,
 10 out of whom he had cast seven devils. § She went
 and told them that had been with him, as they
 11 mourned and wept. But they, hearing that he
 was alive, and had been seen of her, believed not.
 12 * After that he appeared in another form unto
 two of them, as they were walking, going into
 13 the country. And they went and told *it* to the
 14 rest, neither believed they them. † Afterwards
 he appeared to the eleven, sitting at meat, and
 upbraided them with their unbelief and hardness
 of Heart, because they believed not them who
 had seen him when he was risen.
 15 And he said to them, || Go ye into all the

Mary had called *Peter* and *John*, and they had viewed the Sepulchre, the Sun was rising.

V. 3. *Who shall roll us away the stone*—This seems to have been the only Difficulty they apprehended. So they knew nothing of *Pilate's* having sealed the Stone, and Placed a Guard of Soldiers there.

V. 7. *And Peter*—Tho' he so oft denied his LORD. What amazing Goodness was this?

V. 13. *Neither believed they them*—They were moved a little by the Testimony of these, added to that of *St. Peter*. (*Luke xxiv. 34.*) But they did not yet fully believe it.

V. 15. *Go ye into all the world, and preach the gospel to every creature*—Our LORD speaks without any Limitation or Restriction. If therefore

† *John* xx. 11. § *Luke* xxiv. 9. *John* xx. 18. * *Luke* xxiv. 13.
 † *Luke* xxiv. 36. *John* xx. 19. || *Mat.* xxviii. 18.

- world, and preach the gospel to every creature.
 16 He that believeth and is baptized, shall be saved;
 17 but he that believeth not shall be damned. And
 these signs shall follow them that believe: in my
 name they shall cast out devils: they shall speak
 18 with new tongues: They shall take up serpents,
 and if they drink any deadly thing, it shall in no
 wise hurt them: they shall lay hands on the sick,
 and they shall recover.
 19 ¶ So then the Lord, after he had spoken to
 them, was received up into heaven, and sat on the
 20 right-hand of God. And they went forth, and
 preached every where, the Lord working with
 them, and confirming the word with signs follow-
 ing.

therefore every Creature in every Age hath not heard it, either those who should have preached, or those who should have heard it, or both, *made void the council of God* herein.

V. 16. *And is baptized*---In Token thereof. Every one that believed was baptized. *But he that believeth not*---Whether baptized or unbaptized, shall perish everlastingly.

V. 17. *And these signs shall follow them that believe*---An eminent Author subjoins, "That believe with that very Faith mentioned in 'the preceding Verse.'" (Though it is certain, that a Man may work Miracles, and not have saving Faith, *Mat. vii. 22, 23.*) "It was not one Faith by which *St. Paul* was saved; another, by which he wrought Miracles. Even at this Day in every Believer Faith has a latent miraculous Power: (Every Effect of Prayer being really miraculous:) Altho' in many, both because of their own Littleness of Faith, and because the World is unworthy, that Power is not exerted. Miracles in the beginning were Helps to Faith; now also they are the Object of it. At *Leonberg*, in the Memory of our Fathers, a Cripple that could hardly move with Crutches, while the Dean was preaching on this very Text, was 'in a Moment made whole.'" *Shall follow*---The Word and Faith must go before. *In my name*---By my Authority committed to them. Raising the Dead is not mentioned. So our Lord performed even more than He promised.

V. 18. *If they drink any deadly thing*---But not by their own Choice. God never calls us to try any such Experiments.

V. 19. *The Lord*---How seasonable is He called by this Title! *After he had spoken to them*---For forty Days.

V. 20. *They preached every where*---At the Time *St. Mark* wrote, the Apostles had already gone into all the known World. (*Rom. x. 18.*) And each of them was there known where he preached: The Name of *Christ* only was known throughout the World.

N O T E S

ON THE

Gospel according to St. L U K E.

- I. **F**Orasmuch as many have undertaken to compose a narrative of the facts which have been fully
2 confirmed among us, Even as they who were eye-witnesses and ministers of the word from the
3 beginning, delivered *them* to us: It seemed good to me also, having accurately traced all things from their first rise, to write unto thee in order,
4 most excellent Theophilus, That thou mayest know the certainty of those things wherein thou hast been instructed.

V. 1—4. This short, weighty, artless, candid Dedication, belongs to the *Acts*, as well as the Gospel of St. *Luke*.

Many have undertaken—He does not mean St. *Matthew* or *Mark*; and St. *John* did not write so early. For these were eye-witnesses themselves, and ministers of the word.

V. 3. *To write in order*—St. *Luke* describes in Order of Time, first, *The acts of Christ*: His Conception, Birth, Childhood, Baptism, Miracles, Preaching, Passion, Resurrection, Ascension: Then *The Acts of the Apostles*. But in many smaller Circumstances he does not observe the Order of Time. *Most excellent Theophilus*—This was the Appellation usually given to Roman Governors. *Theophilus* (as the Ancients inform us) was a Person of eminent Quality at *Alexandria*. In *Acts* i. 1. St. *Luke* does not give him this Title. He was then probably a private Man.

After the Preface St. *Luke* gives us the History of *Christ*, from his Coming into the World to his Ascension into Heaven.

Herein we may observe,

- I. THE Beginning; and therein,**
1. The Conception of John, C. i. 5—25
 2. The Conception of Christ, 26—56
 3. The Birth and Circumcision of John; the Hymn of Zacharias; the Youth of John, 57—80
 4. Christ's Birth, C. ii. 1—20
 - Christ's Circumcision and Name, 21
 - Presentation in the Temple, 22—38
 - Country and Growth, 39—40
- II. The Middle, when he was twelve Years old and upward,** 41—52
- III. The Course of the History.**
- A. The Introduction, wherein are described John the Baptist; Christ's Baptism; and Temptation,** C. iii. iv. 1—13
- B. The acceptable Year in Galilee;**
- a. Proposed at Nazareth, 14—30
 - b. Actually exhibited,
- I. At Capernaum, and near it: Here we may observe,**
1. Actions not censured, while Jesus,
 1. Teaches with Authority, 31—32
 2. Casts out a Devil, 33—37
 3. Heals many Sick, 38—41
 4. Teaches every where, 42—44
 5. Calls Peter; then James and John, C. v. 1—11
 6. Cleanses the Leper, 12—16
 2. Actions censured, more and more severally: Here occur,
 1. The Healing the Paralytic, 17—26
 2. The Calling of Levi; eating with Publicans and Sinners, 27—32
 3. The Question concerning Fasting, 33—39
 4. The plucking the Ears of Corn, C. vi. 1—5
 5. The withered Hand restored; Snares laid, 6—11
 3. Actions having various Effects on various Persons,
 1. Upon the Apostles, 12—16
 2. Upon other Hearers, 17—49
 3. Upon the Centurion, C. vii. 1—10
 4. Upon the Disciples of John,
 - The Occasion: the young Man raised, 11—17
 - The Message and Answer, 18—23
 - The Reproof of them that believed not John, 24—35
 5. Upon Simon and the penitent Sinner, 36—50
 6. Upon the Women that ministered to Him, C. viii. 1—3
 7. Upon the People, 4—18
 8. Upon his Mother and Brethren, 19—21
- II. On the Sea, and Beyond it,** 22—26
- III. On this Side again;**
1. Jairus and the Flux of Blood, 40—56
 2. The

2. The Apostles sent, C. ix. 1—6
3. Herod's Doubting, 7—9
4. The Relation of the Apostles, 10
5. The Earnestness of the People; our Lord's Benignity; five thousand fed, 11—17
- C. The Preparation for his Passion:
 - a. A Recapitulation of the Doctrine concerning his Person; his Passion foretold, 18—27
 - b. His Transfiguration; the Lunatic healed; his Passion again foretold; Humility enjoined, 28—50
 - c. His great Journey to Jerusalem, which we may divide into eighteen Intervals:
 1. The inhospitable Samaritans borne with, 51—57
 2. In the Way, improper Followers repelled, Proper ones prest forward, 57—62
 3. Afterward, the Seventy sent; and received again, C. x. 1—24
- And the Scribe taught to love his Neighbour, by the Example of the Good Samaritan, 25—37
4. In Bethany, Mary preferred before Martha, 38—42
5. In a certain Place, the Disciples taught to pray, C. xi. 1—13
- A Devil cast out, and the Action defended, 14—26
- The Acclamation of the Woman corrected, 27—28
- Those who desire a Sign reprov'd, 29—36
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 - To one that interrupts Him, 13—21
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3. The Dispute, which of them was greatest, 24—30
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3. With Herod, 6—12
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5. In the Way, 26—32
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5 **T**Here was in the days of Herod, the king of
 Judea, a certain priest named Zacharias, of
 the course of Abia: and his wife *was* of the daugh-
 6 ters of Aaron, and her name *was* Elisabeth. And
 they were both righteous before God, walking in
 all the commandments and ordinances of the Lord
 7 blameless. And they had no child, because Elifa-
 beth was barren, and they were both advanced in
 8 years. And while he executed the priest's office
 9 before God, in the order of his course, Accord-
 ing to the custom of the priest's office, his lot was
 to burn the incense, going into the temple of the
 10 Lord. And the whole multitude of the People
 were praying without, at the time of the incense,
 11 And there appeared to him an angel of the Lord,
 standing on the right side of the altar of incense.

V. 5. *The course of Abia*—The Priests were divided into twenty-four Courses, of which that of *Abia* was the eighth, 1 Chron. xxiv. 10. Each Course ministered in its Turn, for seven Days, from Sabbath to Sabbath. And each Priest of the Course or Set in waiting, had his Part in the Temple-Service assigned him by Lot.

V. 6. *Walking in all the moral Commandments, and ceremonial Ordinances, blameless*—How admirable a Character! May our Behaviour be thus unblameable, and our Obedience thus sincere and universal!

V. 10. *The people were praying without, at the time of the incense*—So the pious Jews constantly did. And this was the Foundation of that elegant Figure, by which Prayer is in Scripture so often compared to Incense. Perhaps one Reason of ordaining incense might be, to intimate the Acceptableness of the Prayer that accompanied it; as well as to remind the Worshipers of that *savour* of a sweet-smelling *savour*, which was once to be offered to God for them, and of that *Incense*, which is continually offered with the prayers of the saints, upon the golden altar that is before the throne, Rev. viii. 3. 4.

- 12 And Zacharias seeing *him* was troubled, and fear
 13 fell upon him. But the angel said to him, Fear
 not, Zacharias; for thy prayer is heard, and thy
 wife Elisabeth shall bear thee a son, and thou shalt
 14 call his name John. And thou shalt have joy and
 exultation, and many shall rejoice at his birth.
 15 For he shall be great before the Lord, and shall
 drink neither wine nor strong drink; and he shall
 be filled with the Holy Ghost, even from his mo-
 16 ther's womb. And many of the children of Israel
 17 shall he turn to the Lord their God. And he shall
 go before him in the spirit and power of Elijah, to
 turn the hearts of the fathers to the children, and
 the disobedient to the wisdom of the just; to make

V. 12. *Zacharias was troubled*---Altho' he was accustomed to converse with God, yet we see he was thrown into a great Consternation, at the Appearance of his angelic Messenger, Nature not being able to sustain the Sight. Is it not then an Instance of the Goodness, as well as of the Wisdom of God, that the Services, which these heavenly Spirits render us, are generally invisible?

V. 13. *Thy prayer is heard*---Let us observe with Pleasure, that the Prayers of pious Worshippers come up with Acceptance before God; to whom no costly Perfume is so sweet, as the Fragrancy of an upright Heart. An Answer of Peace was here returned, when the Case seemed to be most helpless. Let us wait patiently for the LORD, and leave to his own Wisdom the Time and Manner wherein He will appear for us. *Thou shalt call his name John*—John signifies the Grace or Favour of *Jehovah*. A Name well suiting the Person, who was afterwards so highly in Favour with God, and endued with Abundance of Grace; and who opened a Way to the most glorious Dispensation of Grace in the *Messiah's* Kingdom. And so Zacharias' former Prayers for a Child, and the Prayer which he, as the Representative of the People, was probably offering at this very Time, for the Appearing of the *Messiah*, were remarkably answered in the Birth of his Fore-runner.

V. 15. *He shall be great before the Lord*—God the Father. Of the Holy Ghost and the Son of God mention is made immediately after. *And shall drink neither wine nor strong drink*—Shall be exemplary for Abstemiousness and Self-denial; and so much the more filled with the Holy Ghost.

V. 16. *And many of the children of Israel shall be turn*—None therefore need be ashamed of "preaching like John the Baptist." *To the Lord their God*—To Christ.

V. 17. *He shall go before him*, Christ, *in the power and spirit of Elijah*—With the same Integrity, Courage, Austerity, and Fervor, and the same Power of God attending his Word: *To turn the hearts of the fathers to the children*—To reconcile those that are at Variance,

- 18 ready a people prepared for the Lord. And Zacharias said to the angel, Whereby shall I know this? For I am an old man, and my wife advanced
 19 in Years. And the Angel answering, said to him, I am Gabriel, that stand in the presence of God, and am sent to speak to thee, and to shew thee
 20 these glad tidings. And behold, thou shalt be dumb, and not able to speak, till the day that these things are done, because thou believedst not my words, which shall be fulfilled in their season.
 21 And the people were waiting for Zacharias, and marvelled that he tarried so long in the temple.
 22 And coming out, he could not speak to them; and they perceived that he had seen a vision in the temple; for he beckoned to them, and remained
 23 speechless. And when the days of his ministration were accomplished, he went to his own house.
 24 And after these days, his wife Elizabeth conceived,

to put an End to the most bitter Quarrels, such as are very frequently those between the nearest Relations: *And the hearts of the disobedient to the wisdom of the just*---And the most obstinate Sinners to true Wisdom, which is only found among them that are righteous before God.

V. 18. *Zacharias said, Whereby shall I know this?*---In how different a Spirit, did the blessed Virgin say, *How shall this be?* Zacharias disbelieved the fact: Mary had no doubt of the Thing; but only enquired concerning the Manner of it.

V. 19. *I am Gabriel that stand in the presence of God*---Seven Angels thus stand before God, (Rev. viii. 2.) who seem the highest of all. There seems to be a remarkable Gradation in the Words, enhancing the Guilt of Zacharias's Unbelief. As if he had said, *I am Gabriel*, an holy Angel of God; yea, One of the highest Order. Not only so, but am now peculiarly sent from God; and that with a Message to thee in particular. Nay, *and to shew thee glad tidings*, such as ought to be received with the greatest Joy and Readiness.

V. 20. *Thou shalt be dumb*---The Greek Word signifies deaf, as well as dumb: And it seems plain, that he was as unable to hear, as he was to speak; for his Friends were obliged to make Signs to him, that he might understand them, ver. 62.

V. 21. *The people were waiting*---For him to come and dismiss them (as usual) with the Blessing.

V. 24. *Hid herself*---She retired from Company, that she might have the more Leisure to rejoice and bless God, for his wonderful Mercy.

25 and hid herself five months, saying, Thus hath the Lord done to me, in the days wherein he looked upon me, to take away my Reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God, to a city of Galilee, named Nazareth. To a virgin of the house of David, espoused to a man whose name was Joseph, and the virgin's name was Mary. And the Angel coming in to her, said, Hail, thou highly favoured; the Lord is with thee: blessed art thou among women. But she seeing him, was troubled at his saying, and reasoned, what manner of salutation this should be. 30 And the angel said to her, Fear not, Mary: for 31 thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth 32 a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him the throne of his 33 father David. And he shall reign over the house

V. 25. *He looked upon me to take away my reproach*---Barrenness was a great Reproach among the Jews. Because Fruitfulness was promised to the Righteous.

V. 26. *In the sixth month*---After Elisabeth had conceived.

V. 27. *Espoused*---It was customary among the Jews, for Persons that married, to contract before Witnesses some time before. And as Christ was to be born of a pure Virgin, so the Wisdom of God ordered it to be of one espoused, that to prevent Reproach He might have a reputed Father, according to the Flesh.

V. 28. *Hail, thou highly favoured; the Lord is with thee; blessed art thou among women*---Hail is the Salutation used by our Lord, to the Women after his Resurrection: *Thou art highly favoured*, or, *hast found favour with God*, ver. 30. is no more than was said of Noah, Moses and David. *The Lord is with thee*, was said to Gideon, (Judg. vi. 12.) and *blessed shall she be above women*, of Jael, (Judg. v. 24.) This Salutation gives no Room for any Pretence of paying Adoration to the Virgin; as having no Appearance of a Prayer, or of Worship offered to her.

V. 32. *He shall be called the Son of the Highest*---In this Respect also: And that in a more eminent Sense, than any, either Man or Angel can be called so. *The Lord shall give him the throne of his father David*---That is, the Spiritual Kingdom, of which David's was a Type.

V. 33. *He shall reign over the house of Jacob*---In which all true Believers are included.

V. 35. *The*

- of Jacob for ever, and of his kingdom there shall
 34 be no end. Then said Mary to the angel, How
 35 shall this be, seeing I know not a man? And the
 angel answering said to her, The Holy Ghost
 shall come upon thee, and the power of the Highest
 shall overshadow thee; therefore also that Holy
 thing which shall be born, shall be called the Son
 36 of God. And behold thy cousin Elifabeth, she
 hath also conceived a son in her old age: and this
 is the sixth month with her who was called barren.
 37 For with God, nothing shall be impossible.
 38 And Mary said, Behold the handmaid of the Lord:
 be it unto me according to thy word. And the
 angel departed from her.
 39 And Mary arose in those days, and went with haste
 40 into the hill-country, into a city of Judah, And
 entered into the house of Zacharias, and saluted Eli-
 41 fabeth. And when Elifabeth heard the salutation of
 Mary, the babe leaped in her womb: and Elifabeth
 42 was filled with the Holy Ghost, And cried with a
 loud voice and said, Blessed art thou among women,

V. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee*—The Power of God was put forth by the Holy Ghost, as the immediate Divine Agent in this Work: And so He exerted the Power of the Highest as his own Power, who together with the Father and the Son is the Most High God. *Therefore also*—Not only as He is God from Eternity, but on this Account likewise He shall be called the Son of God.

V. 36. *And behold thy cousin Elifabeth*—Tho' Elifabeth was of the House of Aaron, and Mary of the House of David, by the Father's Side, they might be related by their Mother's. For the Law only forbade Heireffes marrying into another Tribe. And so other Persons continually intermarried: Particularly, the Families of David and of Levi.

V. 38. *And Mary said, Behold the handmaid of the Lord*—It is not improbable, that this Time of the Virgin's humble Faith, Consent, and Expectation, might be the very Time of her conceiving.

V. 39. *A city of Judah*—Probably Hebron, which was situated in the Hill-country of Judea, and belonged to the House of Aaron?

V. 41. *When Elifabeth heard the salutation of Mary*—The Discourse with which she saluted her, giving an Account of what the Angel had said, the Joy of her Soul so affected her Body, that the very Child in her Womb was moved in an uncommon Manner, as if it leaped for Joy.

43 and blessed is the fruit of thy womb. And whence
 is this to me, that the mother of my Lord should
 44 come to me? For lo! when the voice of thy sa-
 lutation sounded in my ears, the babe leaped in
 45 my womb for joy. And happy is she that be-
 lieved; for there shall be a performance of those
 46 things which were told her from the Lord. And
 47 Mary said, My soul doth magnify the Lord, And
 48 my spirit hath rejoiced in God my Saviour. For
 he hath regarded the low estate of his handmaid:
 for behold from henceforth all generations shall
 49 call me blessed. For he that is mighty hath done
 50 to me great things, and holy is his name. And
 his mercy is on them that fear him, from genera-
 51 tion to generation. He hath wrought strength
 with his arm; he hath scattered the proud in the
 52 imagination of their hearts. He hath put down
 the mighty from *their* thrones, and exalted them
 53 of low degree. He hath filled the hungry with
 54 good things, but sent the rich empty away. He
 hath helped his servant Israel, in remembrance of

V. 45. *Happy is she that believed*—Probably she had in her Mind the Unbelief of *Zacharias*.

V. 46. *And Mary said*—Under a prophetic Impulse, several Things, which perhaps she herself did not then fully understand.

V. 47. *My spirit hath rejoiced in God my Saviour*—She seems to turn her Thoughts here to *Christ* Himself, who was to be born of her, as the Angel had told her, He should be the Son of the Highest, whose Name should be *Jesus*, the Saviour. And she rejoiced in Hope of Salvation thro' Faith in Him, which is a Blessing common to all true Believers, more than in being his Mother after the Flesh, which was an Honour peculiar to her. And certainly she had the same Reason to Rejoice in God her Saviour that we have: Because He had *regarded the low estate of his handmaid*—In like Manner as He regarded our low estate; and vouchsafed to come and save her and us, when we were reduced to the lowest Estate of Sin and Misery.

V. 51. *He hath wrought strength with his arm*—That is, He hath shewn the exceeding Greatness of his Power. She speaks prophetically of those Things as already done, which God was about to do by the *Messiah*. *He hath scattered the proud*—Visible and invisible.

V. 52. *He hath put down the mighty*—Both Angels and Men.

V. 54. *He hath helped his servant Israel*—By sending the *Mes-*
siah.

V. 55. *To*

55 *his* mercy, As he spake to our fathers, to Abraham
 56 and to his seed for ever. And Mary abode with
 her about three months, and returned to her own
 house.

57 Now Elifabeth's full time came, that she should
 58 be delivered, and she brought forth a son. And
 her neighbours and relations heard, that the Lord
 had shewed great mercy upon her, and they re-
 59 joiced with her. And on the eighth day they came
 to circumcise the child, and they called him Za-
 60 charias, after the name of his father. But his
 mother answering, said, Nay, but he shall be called
 61 John. And they said to her, There is none of
 62 thy kindred that is called by this name. And
 they made signs to his father, what he would have
 63 him called. And asking for a writing-tablet, he
 wrote, saying, His name is John. And they mar-
 64 velled all. And immediately his mouth was open-
 ed, and his tongue *loosed*, and he spake, blessing
 65 God. And fear came on all that dwelt round
 about them, and all these things were noised
 66 abroad, in all the hill-country of Judea. And all
 that heard *them*, laid *them* up in their hearts, say-
 ing, What manner of child shall this be? And
 67 the hand of the Lord was with him. And his
 father Zacharias was filled with the Holy Ghost,
 68 and prophesied, saying, Blessed be the Lord God
 of Israel; for he hath visited and redeemed his
 69 people, And hath raised up an horn of salvation
 70 for us, in the house of his servant David: As he
 spake by the mouth of his holy prophets, who

V. 55. *To his seed*---His spiritual Seed; all true Believers.

V. 56. *Mary returned to her own house*---And thence soon after
 to *Bethlehem*.

V. 60. *His mother said*---Doubtless by Revelation, or a particular
 Impulse from God.

V. 66. *The hand of the Lord*---The peculiar Power and Blessing
 of God.

V. 67. *And Zacharias prophesied*---Of Things immediately to
 follow. But it is observable, he speaks of *Christ* chiefly; of *John*
 only, as it were, incidentally.

V. 69. *An horn*---signifies Honour, Plenty, and Strength. *An*
horn of salvation---That is, a glorious and mighty Saviour.

V. 70. *His prophets, who have been since the world began*---For
 there were Prophets from the very Beginning.

V. 74. *Te*

71 have been since the world began : That we should
 be saved from our enemies, and from the hand of
 72 all that hate us ; To perform the mercy *promised* to
 our fathers, and to remember his holy covenant,
 73 The oath which he sware to our father Abraham,
 74 That he would grant us, being delivered out of
 the hand of our enemies, to serve him without
 75 fear, In holiness and righteousness before him, all
 76 the days of our life. And thou, child, shalt be a
 prophet of the Highest : for thou shalt go before
 77 the face of the Lord, To prepare his ways, To give
 knowledge of salvation to his people, by the re-
 78 mission of their sins, Thro' the tender mercy of
 our God, whereby the day-spring from on high
 79 hath visited us, to shine on them that sit in
 darkness and the shadow of death, to direct our
 80 feet into the way of peace. And the child
 grew, and waxed strong in spirit, and was in the
 deserts, till the day of his being shewn to Israel.

II. And in those days there went out a decree from
 Augustus Cesar, that all the world should be in-
 2 rolled. (Now this first inrolment was made, when
 3 Cyrenius was governor of Syria.) And all went
 4 to be inrolled, every one to his own city. And

V. 74. *To serve him without fear*---Without any slavish Fear.
 Here is the Substance of the Great Promise, That we shall be
 always holy, always happy : That being delivered from Satan and
 Sin, from every uneasy and unholy Temper, we shall joyfully love
 and serve God, in every Thought, Word, and Work.

V. 76. *And thou child*---He now speaks to *John* ; yet not as a
 Parent, but as a Prophet.

V. 77. *To give knowledge of salvation, by the remission of sins*---The
 Knowledge of the Remission of our Sins, being the grand Instru-
 ment of present and eternal Salvation, *Heb. viii. 11, 12*. But the
 immediate Sense of the Words seems to be, To preach to them the
 Gospel Doctrine of Salvation by the Remission of their Sins.

V. 78. *The day-spring*---Or the rising Sun ; that is *Christ*.

V. 1. *That all the world should be inrolled*---That all the Inhabi-
 rants, Male and Female of every Town in the Roman Empire, with
 their Families and Estates should be registered.

V. 2. *When Cyrenius was governor of Syria*---When *Publius Sul-*
picus Quirinus governed the Province of Syria, in which Judea was
 then included.

- Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem (because he was of the
 5 family and household of David) To be inrolled with Mary, his espoused wife, being with child.
 6 And while they were there, the days were fulfilled,
 7 that she should be delivered. * And she brought forth her son, the first-born, and swathed him, and laid him in the manger, because there was no room for them in the inn.
- 8 And there were in the same country, shepherds lying out in the field, and keeping watch over
 9 their flock by night. And lo an angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were fore afraid.
 10 And the angel said to them, Fear not; for behold I bring you good tidings of great joy, which
 11 shall be to all people. For to you is born this day in the city of David, a Saviour, who is Christ
 12 the Lord. And this *shall be* a sign to you; ye shall find the babe, wrapped in swaddling-clothes,
 13 lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising
 14 God, and saying, Glory to God in the highest; and on earth peace; good-will toward men.

V. 6. *And while they were there, the days were fulfilled that she should be delivered*—Mary seems not to have known that the Child must have been born in Bethlehem, agreeably to the Prophecy. But the Providence of God took Care for it.

V. 7. *She laid him in the manger*—Perhaps it might rather be translated *in the stall*. They were lodged in the Ox-stall, fitted up on Occasion of the great Concourse, for poor Guests. *There was no room for them in the inn*—Now also, there is seldom Room for Christ in an Inn.

V. 11. *To you*—Shepherds; Israel; Mankind.

V. 14. *Glory be to God in the highest; on earth peace; good-will toward men*—The Shouts of the Multitude are generally broken into short Sentences. This rejoicing Acclamation strongly represents the Piety and Benevolence of these heavenly Spirits: As if they had said, *Glory be to God in the highest Heavens: Let all the Angelic Legions resound his Praises. For with the Redeemer's Birth, Peace and all Kind of Happiness come down to dwell on Earth: Yea, the Overflowings of Divine Good-will and Favour, are now exercised toward Men.*

- 15 And when the angels were gone away from them into heaven, the shepherds said one to another, Let us go to Bethlehem, and see this thing which is done, which the Lord hath made known to us.
- 16 And they came with haste, and found Mary and
- 17 Joseph, and the babe lying in the manger. And having seen it, they made known abroad the saying which was told them concerning this child.
- 18 And all that heard wondered at the things which
- 19 were told them by the shepherds. But Mary kept all these things, comparing them together in her
- 20 heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.
- 21 And when eight days were fulfilled, to circumcise the child, his name was called Jesus, which was named of the angel, before he was conceived in the womb.
- 22 And when the days of purification were fulfilled according to the law of Moses, they brought him up to Jerusalem, to present him to the Lord:
- 23 (As it is written in the law of the Lord, * Every male that openeth the womb shall be holy to the
- 24 Lord) And to offer a sacrifice according to that which is said in the law of the Lord, † A pair of turtle-doves, or two young pigeons.
- 25 And behold there was a man in Jerusalem whose name was Simeon, and this man was just and de-

V. 20. *For all the things that they had heard*—From Mary: as it was told them—By the Angels.

V. 21. *To circumcise the child*—That he might visibly be made under the law by a sacred Rite, which obliged him to keep the whole Law; as also that he might be owned to be the Seed of Abraham, and might put an Honour on the solemn Dedication of Children to God.

V. 22. *The days*—The forty Days prescribed, Lev. xii. 2, 4.

V. 24. *A pair of turtle doves, or two young pigeons*—This Offering sufficed for the Poor.

V. 25. *The Consolation of Israel*—A common Phrase for the Messiah, who was to be the everlasting Consolation of the People of God. *The Holy Ghost was upon him*—That is, He was a Prophet.

V. 27. *By*

vout, waiting for the Consolation of Israel: and
 26 the Holy Ghost was upon him. And it had
 been revealed to him by the Holy Ghost, that he
 should not see death, before he had seen the Lord's
 27 Christ. And he came by the spirit into the temple.
 And when his parents brought in the child Jesus,
 28 to do for him after the custom of the law, He
 took him up in his arms, and blessed God and
 29 said, Lord, now lettest thou thy servant depart in
 30 peace, according to thy word: For mine eyes
 have seen thy salvation; Which thou hast pre-
 31 pared before the face of all people. A light re-
 vealed to the Gentiles, and the glory of thy people
 32 Israel. And Joseph and his mother marvelled
 33 at those things which were spoken of him. And
 Simeon blessed them, and said to Mary his mother,
 34 Behold this child is set for the fall and rising again
 of many in Israel, and for a sign which shall be
 35 spoken against, (Yea, and a sword shall pierce
 thro' thy own soul also) that the thoughts of many
 hearts may be revealed.
 36 And there was *one* Anna, a prophetess, the
 daughter of Phanuel, of the tribe of Asher: she
 was far advanced in years, having lived with an
 37 husband seven years from her virginity. And she

V. 27. *By the spirit*---By a particular Revelation or Impulse from Him.

V. 30. *Thy Salvation*---Thy Christ, thy Saviour.

V. 32. *And the glory of thy people Israel*---For after the Gentiles are enlightened, *all Israel shall be saved.*

V. 33. *Joseph and his mother marvelled at those things which were spoken*---For they did not yet thoroughly understand them.

V. 34. *Simeon blessed them*---Joseph and Mary. *This child is set for the fall and rising again of many*---That is, He will be a *savour of death* to some, to Unbelievers; a *savour of life* to others, to Believers: *And for a sign which shall be spoken against*---A Sign from God, yet rejected of Men: But the Time for declaring this at large, was not yet come: *That the thoughts of many hearts may be revealed*---The Event will be, that by Means of that Contradiction, the inmost Thoughts of many, whether good or bad, will be made manifest.

V. 35. *A sword shall pierce thro' thy own soul*---So it did, when He suffered; particularly at his Crucifixion.

V. 37. *Fourscore and four years*---These were the Years of her Life, not her Widowhood only. *Who departed not from the temple*---Who attended there at all the stated Hours of Prayer. *But served God*

was a widow of about fourscore and four years,
 who departed not from the temple, but served God
 38 with fastings and prayers, night and day. And
 she coming in at that hour, gave thanks to the
 Lord, and spake of him to all that were waiting
 39 for redemption in Jerusalem. And when they had
 performed all things, according to the law of the
 Lord, they returned into Galilee, to their own city
 40 Nazareth. And the child grew, and waxed
 strong in spirit, filled with wisdom; and the
 grace of God was upon him.

41 Now his parents went to Jerusalem every year,
 42 at the feast of the passover. And when he was
 twelve years old, they went up to Jerusalem, after
 43 the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus
 tarried behind in Jerusalem; and Joseph and his

God with fastings and prayers---Even at that Age. Night and day---That is, spending therein a considerable Part of the Night, as well as of the Day.

V. 38. *To all that were waiting for redemption---The Sceptre now appeared to be departing from Judah, tho' it was not actually gone: Daniel's Weeks were plainly near their Period. And the Revival of the Spirit of Prophecy, together with the memorable Occurrences relating to the Birth of John the Baptist, and of Jesus, could not but encourage and quicken the Expectation of pious Persons at this Time.*

Let the Example of these aged Saints animate those, whose hoary Heads, like theirs, are a crown of glory, being found in the way of righteousness. Let those venerable Lips, so soon to be silent in the Grave, be now employed in the Praises of their Redeemer. Let them labour to leave those behind, to whom Christ will be as precious as he has been to them; and who will be waiting for God's Salvation, when they are gone to enjoy it.

V. 40. *And the child grew---In bodily Strength and Stature; and waxed strong in spirit---The powers of his human Mind daily improved; filled with wisdom---By the Light of the indwelling Spirit, which gradually opened itself in his Soul; and the grace of God was upon him---That is, The peculiar Favour of God rested upon Him, even as Man.*

V. 43. *The child Jesus---St. Luke describes in order Jesus the fruit of the womb, c. i. 42. an infant, c. ii. 12. a little child, ver. 40. a child here, and afterwards a man. So our Lord passed thro' and sanctified every stage of human Life. Old Age only did not become Him.*

44 mother knew *it* not, But supposing him to be in the company, they went a day's journey; and sought him
 45 among *their* kinsfolk and among *their* acquaintance. And not finding him, they went back to Jerusa-
 46 lem, seeking him. And after three days, they found him in the temple, sitting in the midst of the doc-
 47 tors, both hearing them and asking them questions.
 48 And all that heard him were astonished, at his understanding and answers. And seeing him they were amazed. And his mother said to him, Son, why
 49 hast thou done thus to us? Behold thy father and I have sought thee sorrowing. And he said to them, Why sought ye me? Knew ye not, that I
 50 must be about my Father's business? And they understood not the saying which he spake to them.
 51 And he went down with them, and came to Nazareth, and was subject to them; but his mother
 52 kept all these things in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

V. 44. *Supposing him to have been in the company*---As the Men and Women usually travelled in distinct Companies.

V. 46. *After three days*---The first Day was spent in their Journey; the second, in their Return to Jerusalem; and the third, in searching for him there: *They found him in the temple*---In an Apartment of it: *Sitting in the midst of the doctors*---Not one Word is said of his disputing with them, but only of his *asking* and *answering Questions*, which was a very usual Thing in these Assemblies, and indeed the very End of them. And if He was, with others, at the Feet of these Teachers (where Learners generally sat) He might be said to be *in the midst of them*, as they sat on Benches of a semi-circular Form, raised above their Hearers and Disciples.

V. 49. *Why sought ye me?*---He does not blame them for losing, but for thinking it needful to seek Him; and intimates, That He could not be lost, nor found any where, but doing the Will of an higher Parent.

V. 50. It is observable, that *Joseph* is not mentioned after this Time, whence it is probable, he did not live long after.

V. 52. *Jesus increased in wisdom*---As to his human Nature, and *in favour with God*---In Proportion to that Increase. It plainly follows, that tho' a Man were pure, even as *Christ* was pure, still he would have Room to increase in Holiness, and in Consequence thereof, to increase in the Favour, as well as in the Love of God.

III. * Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias tetrarch of
 2 Abilene, Annas being the high priest and Caiaphas, the word of God came to John, the son of
 3 Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the bap-
 4 tism of repentance, for the remission of sins: As it is written in the book of the words of the prophet Isaiah, saying, † The voice of one crying aloud in the wilderness, Prepare ye the way of the
 5 Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways smooth: And all
 6 flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, Ye brood of vipers, who hath warned
 8 you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham

V. 1. *The fifteenth year of Tiberius*—Reckoning from the Time when Augustus made him his Colleague in the Empire. *Herod being tetrarch of Galilee*—The Dominions of Herod the Great were, after his Death, divided into four Parts or Tetrarchies. This Herod his Son was *Tetrarch of Galilee*, reigning over that fourth Part of his Dominions. His Brother reigned over two other fourth Parts, the Region of *Iturea*, and that of *Trachonitis* (that Tract of Land on the other Side *Jordan*, which had formerly belonged to the Tribe of *Manasseh*.) And *Lysanias* (probably descended from a Prince of that Name, who was some Years before Governor of that Country) was *Tetrarch* of the remaining Part, *Abilene*, which was a large City of Syria, whose Territories reached to *Lebanon* and *Damascus*, and contained great Numbers of *Jews*.

V. 2. *Annas being high-priest and Caiaphas*—There could be but one High-priest, strictly speaking, at once, *Annas* was the High-priest at that Time, and *Caiaphas* his Sagan or Deputy.

V. 5. *Every valley shall be filled, &c.*—That is, every Hinderance shall be removed.

V. 6. *The Salvation of God*—The Saviour, the *Messiah*.

V. 8. *Say not within yourselves, We have Abraham to our father*—That is, trust not in your being Members of the visible Church, or

in

to *our* father; for I say to you, that God is able of these stones to raise up children to Abraham.

9 And now also the ax lieth at the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

10 And the multitude asked him, saying, What
11 then shall we do? He answering saith to them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him
12 do likewise. And publicans also came to be baptized, and said to him, Master, what shall we
13 do? And he said to them, Exact no more than
14 what is appointed you. And soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your pay.

15 And as the people were in expectation, and all mused in their hearts of John, whether he were
16 not the Christ, John answered, saying to them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you
17 with the Holy Ghost and fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the
18 chaff he will burn with unquenchable fire. And many other things in *his* exhortation preached he
19 to the people. But Herod the tetrarch being reproved by him concerning Herodias, his brother Philip's wife, and concerning all the evils
20 which Herod had done, Added also this above all, that he shut up John in prison.

in any external Privileges whatsoever; for God now requires a Change of Heart; and that without Delay.

V. 10. *He answereth*—It is not properly *John*, but the Holy Ghost, who teaches us in the following Answers, How to come ourselves, and how to instruct other penitent Sinners to come to *Christ*, that He, may give them Rest. The Sum of all is, *Cease to do evil, learn to do well*—These are the *fruits worthy of repentance*.

V. 20. *He shut up John*—This Circumstance, tho' it happened after, is here mentioned before our Lord's Baptism, that his History
(that

21 * Now when all the people were baptized, it came to pass, that Jesus also being baptized, and
 22 praying, the heaven was opened, And the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came from heaven, saying, Thou
 : art my beloved son, in thee I delight.

23 And Jesus was about thirty years of age, when he began *his ministry*, being, as was supposed, the son
 24 of Joseph, *who was the son of Heli, The son of Matthat, the son of Levi, the son of Melchi, the son*
 25 *of Janna, the son of Joseph, The son of Mattathias, the son of Amos, the son of Nahum, the son of Esi,*
 26 *the son of Nagge, The son of Maath, the son of Mattathias, the son of Shimei, the son of Joseph,*
 27 *the son of Judah, The son of Johanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel,*
 28 *the son of Neri, The son of Melchi, the son of Addi, the son of Cofam, the son of Elmodam,*
 29 *the son of Er, The son of Jose, the son of Elcazar, the son of Jorim, the son of Matthat, the son of Levi,*

(that of *John* being concluded) may then follow without any Interruption.

V. 21. *Jesus praying, the heaven was opened*—It is observable, that the three Voices from Heaven (see *Luke ix. 29, 35. John xii. 28.*) by which the Father bore Witness to *Christ*, were pronounced either while He was praying, or quickly after it.

V. 23. *And Jesus was*—*John's Beginning* was computed by the Years of Princes: Our Saviour's, by the Years of his own Life, as a more august *Æra*. *About thirty years of age*—He did not now enter upon his thirtieth Year (as the common Translation would induce one to think) but He now entered on his public Ministry: Being of such an Age, as the *Mosaic Law* required. Our great Master attained not, as it seems, to the Conclusion of his thirty-fourth Year. Yet what glorious Achievements did He accomplish, within these narrow Limits of Time! Happy that Servant, who, with any proportionable Zeal, dispatches the great Business of Life! And so much the more happy, if his Sun go down at Noon. For the Space that is taken from the Labours of Time, shall be added to the Rewards of Eternity. *The son of Heli*—That is the Son-in-law; for *Heli* was the Father of *Mary*. So *St. Matthew* writes the Genealogy of *Joseph*, descended from *David* by *Solomon*; *St. Luke* that of *Mary*, descended from *David* by *Nathan*. In the Genealogy of *Joseph* (recited by *St. Matthew*) that of *Mary* is implied, the *Jews* being accustomed to marry into their own Families.

V. 38. *Adam*

* *Mat. iii. 13. Mark i. 9.*

- 30 *The son of Simeon, the son of Judah, the son of Joseph, the son of Johanan, the son of Eliakim,*
 31 *The son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David,*
 32 *The son of Jesse, the son of Obed, the son of Booz,*
 33 *the son of Salmon, the son of Naasson, The son of Aminadab, the son of Aaron, the son of Esrom, the*
 34 *son of Phares, the son of Judah, The son of Jacob, the son of Isaac, the son of Abraham, the son of*
 35 *Terah, the son of Nahor, The son of Saruch, the son of Ragau, the son of Phalec, the son of Heber,*
 36 *the son of Sala, The son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of*
 37 *Lamech, The son of Methuselah, the son of Enoch, the son of Jared, the son of Maleleel, the son of Cai-*
 38 *nan, The son of Enos, the son of Seth, the son of Adam, the son of God.*

IV. || And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the spirit into
 2 the wilderness, Being forty days tempted by the devil. And in those days he ate nothing, and
 3 when they were ended he hungered. And the devil said to him, If thou be the Son of God, command
 4 this stone that it be made bread. And Jesus answered him, saying, It is written, * Man shall not live by bread alone, but by every word of God.
 5 And the devil leading him up into an high mountain, shewed him all the kingdoms of the world
 6 in a moment. And the devil said to him, All this power will I give thee, and the glory of them;

V. 38. *Adam the son of God*---That is, whatever the Sons of Adam receive from their human Parents, Adam received immediately from God, except Sin and Misery.

V. 1. *The wilderness*---Supposed by some to have been in Judea; by others to have been that great Desert of Horeb or Sinai, where the Children of Israel were tried for forty Years, and Moses and Elijah fasted forty Days.

V. 6. *I give it to whomsoever I will*---Not so, Satan. It is God, not thou, that putteth down one, and setteth up another: Although sometimes Satan, by God's Permission, may occasion great Revolutions in the World.

V. 13. A

|| Mat. iv. 1. Mark i. 12. * Deut. viii. 3.

for it is delivered to me, and I give it to whomso-
 7 ever I will. If thou therefore wilt worship me,
 8 all shall be thine. And Jesus answering said to
 him, It is written, † Thou shalt worship the Lord
 9 thy God, and him only shalt thou serve. And he
 brought him to Jerusalem, and set him on the
 battlement of the temple, and said to him, If thou
 be the Son of God, cast thyself down from hence:
 10 For it is written, ‡ He shall charge his angels con-
 11 cerning thee, to keep thee: And in their hands
 they shall bear thee up, lest at any time thou dash
 12 thy foot against a stone. And Jesus answering
 said to him, It is said, || Thou shalt not tempt the
 13 Lord thy God. And the devil having ended all
 the temptation, departed from him till a conve-
 nient season.

14 And Jesus returned in the power of the spirit
 into Galilee, and there went out a fame of him,
 15 thro' all the region round about. And he taught
 16 in their synagogues, being glorified of all. § And
 he came to Nazareth, where he was brought up;
 and as his custom was, he went into the synagogue
 17 on the sabbath, and stood up to read. And there
 was delivered to him the book of the prophet
 Isaiah, and having opened the book, he found the
 18 place where it was written, * The Spirit of the
 Lord is upon me, because he hath anointed me to

V. 13. *A convenient season*---In the Garden of *Gethsemane*, Luke
 xxii. 53.

V. 14. *Jesus returned in the power of the Spirit*---Being more abund-
 antly strengthened after his Conflict.

V. 15. *Being glorified of all*---So God usually gives strong Cordials
 after strong Temptations. But neither their Approbation continued
 long, nor the outward Calm which He now enjoyed.

V. 16. *He stood up*---Shewing thereby, that He had a Desire to
 read the Scripture to the Congregation. On which the Book was
 given to Him. It was the *Jewish* Custom to read standing, but to
 preach sitting.

V. 17. *He found*---It seems, opening upon it, by the particular
 Providence of God.

V. 18. *He hath anointed me*---With the Spirit. He hath by the
 Power

† Deut. vi. 13. ‡ Psalm xci. 11. || Deut. vi. 16.

§ Mat. xiii. 54. Mark vi. 1. * Isaiah lxi. 1.

- preach the gospel to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to publish
 19 the acceptable year of the Lord. And having closed the book, he gave *it* again to the servant,
 20 and sat down. And the eyes of all in the synagogue were fastened on him. And he said to them,
 21 To-day is this Scripture fulfilled in your ears.
 22 And they all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?
 23 And he said to them, Ye will surely say to me this proverb, Physician, heal thyself. Whatsoever we have heard done in Capernaum, do also here
 24 in thy own country. And he said, Verily I say

Power of his Spirit which dwelleth in me, set me apart for these Offices. *To preach the gospel to the poor*—Literally and spiritually.

How is the Doctrine of the ever-blessed Trinity interwoven, even in those Scriptures where one would least expect it? How clear a Declaration of the great Three-One is there in those very Words, *The Spirit---of the Lord---is upon Me! To proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised*---Here is a beautiful Gradation, in comparing the spiritual State of Men, to the miserable State of those Captives, who were not only cast into Prison, but, like *Zedekiah*, had their Eyes put out, and were laden and bruised with Chains of Iron.

V. 19. *The acceptable year*---Plainly alluding to the Year of Jubilee, when all both Debtors and Servants were set free.

V. 21. *To day is this scripture fulfilled in your ears*---By what you hear me speak.

V. 22. *The gracious words which proceeded out of his mouth*---A Person of spiritual Discernment may find in all the Discourses of our Lord a peculiar Sweetness, Gravity, and Becomingness, such as is not to be found in the same Degree, not even in those of the Apostles.

V. 23. *Ye will surely say*---That is, your Approbation now outweighs your Prejudices. But it will not be so long. You will soon ask, Why my Love does not begin at Home? Why I do not work Miracles here, rather than at *Capernaum*? It is because of your Unbelief. Nor is it any new Thing for me to be despised in my own Country. So were both *Elijah* and *Elisba*, and thereby driven to work Miracles among Heathens, rather than in *Israel*.

V. 24. *No prophet is acceptable in his own country*---That is, in his own Neighbourhood. It generally holds, that a Teacher sent from God, is not so acceptable to his Neighbours, as he is to Strangers. The Meannefs of his Family, or Lowness of his Circumstances, bring

to you, No prophet is acceptable in his own
 25 country. I tell you of a truth, Many widows
 were in Israel in the days of Elijah, * when the
 heaven was shut up three years and six months,
 26 while a great famine was thro' all the land. Yet
 to none of these was Elijah sent, but to Sarepta,
 27 a city of Sidon, to a widow. And many lepers
 were in Israel, in the time of Elisha the prophet,
 yet none of them were cleansed, but † Naaman
 28 the Syrian. And all in the synagogue hearing
 29 these things, were filled with fury, And rising up,
 thrust him out of the city, and brought him to the
 brow of the hill whereon their city was built, to
 30 cast him down headlong. But he passing thro' the
 midst of them, went away.

31 † And he came down to Capernaum, a city of
 Galilee, and taught them on the sabbath days.
 32 And they were astonished at his teaching, for his
 33 word was with authority. And there was in the
 synagogue a man who had a spirit of an unclean
 devil: and he cried out with a loud voice, saying,

bring his Office into Contempt: Nor can they suffer that he, who
 was before equal with or below themselves, should now bear a super-
 ior Character.

V. 25. *When the heaven was shut up three years and six months---*
 Such a Proof had they, that God had sent him. In 1 Kings xviii.
 1. it is said, *The word of the Lord came to Elijah in the third year:*
 Namely, reckoning not from the Beginning of the Drought, but
 from the Time when he began to sojourn with the Widow of Sa-
 repta. A Year of Drought had preceded this, while he dwelt at the
 Brook Cherith. So that the whole Time of the Drought was (as
 St. James likewise observes) three Years and six Months.

V. 28. *And all in the synagogue were filled with fury---* Perceiving
 the Purport of his Discourse, namely, that the Blessing which they
 despised, would be offered to and accepted by the Gentiles. So
 changeable are the Hearts of wicked Men! So little are their
 Starts of Love to be depended on! So unable are they to bear the
 close Application, even of a Discourse which they most admire!

V. 30. *Passing thro' the midst of them---* Perhaps invisibly; or per-
 haps they were over-awed; so that tho' they saw, they could not
 touch Him.

V. 31. *He came down to Capernaum---* And dwelt there, entirely
 quitting his Abode at Nazareth.

V. 34. *What*

* 1 Kings xvii. 19. xviii. 44. † 2 Kings v. 14.

† Mark i. 21.

- 34 Let us alone: What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy one of God.
- 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the devil having thrown him in the midst, came out of him, and
- 36 hurt him not. And they were all amazed, and spake among themselves, saying, What word is this, that with authority and power he commandeth the unclean spirits, and they come out!
- 37 And the same of him went forth into every place of the country round about.
- 38 * And rising up out of the synagogue, he entered into Simon's house. And Simon's wife's mother was ill of a great fever, and they besought him
- 39 for her. And standing over her, he rebuked the fever, and it left her: and immediately she arose
- 40 and served them. † Now when the sun was set, all that had any sick of divers diseases brought them to him; and he laid his hands on every one
- 41 of them, and healed them. And devils also came out of many, crying out and saying, Thou art Christ, the Son of God. And he rebuking them, suffered them not to say, that they knew he was
- 42 the Christ. ‡ And when it was day, going out he went into a desert place: and the multitude sought him, and came to him, and detained him,
- 43 that he might not depart from them. And he said to them, I must preach the kingdom of God

V. 34. *What have we to do with thee*---Thy present Business is with Men, not with Devils. *I know thee who thou art*---But surely he did not know a little before, that He was God over all, blessed for ever: Or he would not have dared to tell Him, *All this power is delivered to me, and I give it to whomsoever I will.* The Holy one of God---Either this Confession was extorted from him by Terror (for the Devils believe and tremble) or he made it with a Design to render the Character of Christ suspected. Possibly it was from hence the Pharisees took Occasion to say, *He casteth out devils by the prince of the devils.*

V. 40. *When the sun was set*---And consequently the Sabbath ended, which they reckoned from Sun-set to Sun-set.

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V. 6. *Thine*

* Mat. viii. 14. Mark i. 29. † Mat. viii. 16. Mark i. 32.
‡ Mark i. 35.

44 to other cities also, for therefore am I sent. And he preached in the synagogues of Galilee.

V. * And as the multitude pressed on him to hear the word of God, he stood by the lake of Genesareth, And saw two vessels standing by the lake; but the fishermen were gone out of them, and were washing *their* nets. And going into one of the vessels, which was Simon's, he desired him to thrust out a little from the land. And sitting down, he taught the multitude out of the vessel. When he had ceased speaking, he said to Simon, Launch out into the deep, and let down your nets for a draught. But Simon answering said to him, Master, having toiled all the night, we have taken nothing: Nevertheless at thy word, I will let down the net. And having done this, they inclosed a great multitude of fishes, and the net brake. And they beckoned to their partners, who were in the other vessel to come and help them; and they came and filled both the vessels, so that they began to sink. Simon Peter seeing *it*, fell down at Jesus's knees, saying, Depart from me; for I am a sinful man, O Lord. For astonishment seized him, and all that were with him, at the draught of fishes which they had taken. And in like manner also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their vessels to land, they forsook all, and followed him.

12 † And when he was in a certain city, behold a man full of leprosy, who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt,

V. 6. *Their net brake*---Began to tear.

V. 8. *Depart from me, for I am a sinful man*---And therefore not worthy to be in thy Presence.

V. 11. *They forsook all, and followed him*---They had followed Him before; (*John* i. 43.) but not so as to forsake all. Till now, they wrought at their ordinary Calling.

V. 16. *He*

- 13 thou canst make me clean. And stretching forth
his hand he touched him, saying, I will; be thou
 clean. And immediately the leprosy departed
 14 from him. And he charged him to tell no man:
 but go, shew thyself to the priest, and offer for thy
 cleansing, * as Moses commanded, for a testimony
 15 to them. But the fame of him went abroad the
 more, and great multitudes came together, to hear
 16 and to be healed by him of their infirmities. But
 he withdrew into the deserts and prayed.
- 17 And on a certain day as he was teaching, there
 were Pharisees and doctors of the law sitting by,
 who were come out of every town of Galilee, and
 out of Judea and Jerusalem: and the power of the
 18 Lord was *present* to heal them. † And behold men
 bringing on a couch a man that was ill of the
 palsy; and they sought to bring him in, and lay
 19 *him* before him. And not finding by what way
 they might bring him in thro' the multitude, they
 went up on the house, and let him down thro' the
 tiling with *his* couch into the midst, before Jesus.
 20 And seeing their faith, he said to him, Man, thy
 21 sins are forgiven thee. And the Scribes and the
 Pharisees reasoned, saying, Who is this that speaketh
 blasphemies? Who can forgive sins but God only?
 22 And Jesus knowing their thoughts, answered and
 said to them, Why reason ye in your hearts?
 23 Which is easier? To say, Thy sins are forgiven
 24 thee? Or to say, Arise and walk? But that ye
 may know that the Son of man hath authority

V. 16. *He withdrew*---The Expression in the Original implies, that He did so frequently.

V. 17. *Sitting by*---As being more honourable than the Bulk of the Congregation who stood. *And the power of the Lord was present to heal them*---To heal the Sickness of their Souls, as well as all bodily Diseases.

V. 19. Not being able to *bring him in thro' the multitude*, they went round about by a back Passage, and going up the Stairs on the outside, they came upon the flat-roofed *House*, and let him down thro' the *Trap-door*, such as was on the Top of most of the *Jewish Houses*: Doubtless, with such Circumspection, as the Circumstances plainly required.

V. 2. *We*

* Lev. xiv. 2.

† Mat. ix. 2. Mark ii. 3.

on earth to forgive sins (he said to the paralytic)
I say to thee, Arise, take up thy couch, and go to
25 thine house. And immediately rising up before
them, and taking up that on which he lay, he
26 went to his house, glorifying God. And they
were all amazed and glorified God, and were
filled with fear, saying, We have seen strange
things to day.

27 * And after these things he went forth, and saw
a publican, named Levi, sitting at the receipt of
28 custom, and said to him, Follow me. And leaving
29 all, he rose up and followed him. And Levi made
him a great entertainment in his own house; and
there was a great company of publicans and of
30 others that sat down with them. But the Scribes
and Pharisees murmured against his disciples, say-
ing, Why do ye eat and drink with publicans and
31 sinners? And Jesus answering said to them, They
that are whole need not a physician, but they that
32 are sick. I came not to call the righteous, but
33 sinners to repentance. † And they said to him,
Why do the disciples of John, and likewise of the
Pharisees, fast often and make prayers; but thine
34 eat and drink? And he said to them, Can ye
make the children of the bride-chamber fast, while
35 the bridegroom is with them? But the days will
come, when the bridegroom shall be taken away
from them: and then shall they fast in those days.
36 He spake also a parable to them, No man putteth
a piece of a new garment upon an old; otherwise
both the new maketh a rent, and the piece out of
37 the new agreeth not with the old. And no man

V. 26. *We have seen strange things to-day*—Sins forgiven, Miracles wrought.

V. 28. *Leaving all*—His Business and Gain.

V. 29. *And Levi made him a great entertainment*—It was necessarily great, because of the great Number of Guests.

V. 33. *Make prayers*—Long and solemn Prayers.

V. 34. *Can ye make*—That is, is it proper to make Men fast and mourn, during a Festival Solemnity?

V. 36. *He spake also a parable*—Taken from Clothes and Wine; therefore peculiarly proper at a Feast.

V. 39. *And*

putteth new wine into old leathern bottles: else the new wine will burst the bottles, and be spilled,
 38 and the bottles will perish. But new wine must be put into new bottles, and both are preserved.
 39 And no man having drunk old wine, straightway desireth new; for he saith, The old is better.

VI. * And on the first sabbath after the second day of unleavened bread, he went thro' the corn-fields, and his disciples plucked the ears of corn, and ate,
 2 rubbing *them* in *their* hands. And certain of the Pharisees said to them, Why do ye what it is not
 3 lawful to do on the sabbath-day? And Jesus answering them said, Have ye not read, even this, what David did, when himself hungered, and they
 4 that were with him? † How he went into the house of God, and took and ate the shew-bread, and gave also to them that were with him, which it is not lawful to eat, but for the priests only?
 5 And he said to them, The Son of man is Lord even of the sabbath.

6 ‡ And on another sabbath also he went into the
 7 synagogue and taught. And there was a man whose right-hand was withered. And the Scribes and the Pharisees watched, whether he would heal on the sabbath, that they might find an accusation
 8 against him. But he knew their thoughts, and said to the man that had the withered hand, Rise and stand forth in the midst. And he arose and
 9 stood forth. Then said Jesus to them, I will ask

V. 39. *And no man having drunk old wine*—And besides, Men are not wont to be immediately freed from old Prejudices.

V. 1. *The first Sabbath*—So the Jews reckoned their Sabbaths, from the Passover to Pentecost; the first, second, third, and so on, till the seventh Sabbath (after the second Day.) This immediately preceded Pentecost, which was the fiftieth Day after the second Day of unleavened Bread.

V. 2. *Why do ye*—St. Matthew and Mark represent the Pharisees as proposing the Question to our LORD Himself. It was afterwards, probably, they proposed it to his Disciples.

V. 9. *To save life, or to kill*—He just then probably saw the Design to kill him, rising in their Hearts.

U 2

V. 12. *It*

* Mat. xii. 1. Mark ii. 23. † 1 Sam. xxi. 6. ‡ Mat. xii. 9.
 Mark iii. 1.

- you, Which is lawful on the sabbath, To do good,
 10 or to do evil? To save life, or to kill? And look-
 ing round upon them all, he said to him, Stretch
 forth thy hand; and he did so: and his hand was
 11 restored as the other. And they were filled with
 madness, and talked one with another what they
 should do to Jesus.
- 12 * And in those days he went out into the moun-
 tain to pray, and continued all night in the prayer
 13 of God. † And when it was day, he called to
 him his disciples, and chose twelve of them,
 14 whom also he named Apostles: Simon (whom also
 he named Peter) and Andrew his brother: James
 15 and John; Philip and Bartholomew; Matthew and
 Thomas, James the son of Alphaeus, and Simon
 16 called Zelotes, Jude the brother of James, and
 17 Judas Iscariot, who also became a traitor. And
 coming down with them, he stood on a plain, and
 the company of his disciples, and a great multi-
 tude of people from all Judea and Jerusalem, and
 the sea-coast of Tyre and Sidon, who were come
 to hear him, and to be healed of their diseases:
 18 And they that were vexed with unclean spirits;
 19 and they were healed. And the whole multitude
 sought to touch him; for virtue went out of him,
 and healed them all.
- 20 ‡ And lifting up his eyes on his disciples he
 said, Happy are ye poor: for your's is the king-

V. 12. *In the prayer of God*—The Phrase is singular and em-
 phatical, to imply an extraordinary and sublime Devotion.

V. 15. *Simon called Zelotes*—Full of Zeal; otherwise called
Simon the Canaanite.

V. 17. *On a plain*—At the Foot of the Mountain.

V. 20. In the following Verses our LORD in the Audience of
 his newly-chosen Disciples, and of the Multitude, repeats, *standing*
on the Plain, many remarkable Passages of the Sermon he had before
 delivered *sitting on the Mount*.

He here again pronounces the *poor*, and the *hungry*, the *mourners*,
 and the *persecuted*, happy: and represents as miserable those who are
rich, and *full*, and *joyous*, and *applauded*: Because generally Prospe-
 rity is a sweet Poison, and Affliction a healing, tho' bitter Medicine.
 Let the Thought reconcile us to Adversity, and awaken our Cau-
 tion

* Mark iii. 13. † Mat. x. 2. Mark iii. 14. Acts i. 13.

‡ Mat. v. 3.

- 21 dom of God. Happy are ye that hunger now ;
 for ye shall be satisfied : happy are ye that weep
 22 now ; for ye shall laugh. Happy are ye when
 men shall hate you, and shall separate you *from their*
company, and shall revile you, and cast out your
 23 name as evil, for the Son of man's sake. Rejoice
 in that day and leap for joy : for behold your re-
 ward is great in heaven ; for in like manner did
 24 their fathers to the prophets. But wo to you
 25 that are rich ; for ye have your consolation. Wo
 to you that are full ; for ye shall hunger ; wo to
 you that laugh now ; for ye shall mourn and
 26 weep. Wo to you, when all men shall speak well
 of you ; for so did their fathers to the false pro-
 phets.
 27 * But I say to you that hear, Love your enemies ;
 28 do good to them that hate you. Bless them that
 curse you, pray for them that despitefully use you.
 29 † And to him that smiteth thee on the cheek, of-
 fer also the other : and him that taketh away thy
 30 cloke, forbid not to take thy coat also. ‡ Give to

tion when the World smiles upon us ; when a plentiful Table is spread before us, and our Cup is running over ; when our Spirits are gay ; and we hear (what Nature loves) our own Praise from Men. *Happy are ye poor*—The Word seems here to be taken literally : Ye who have left all for me.

V. 24. *Miserable are ye rich*—If ye have received or sought your Consolation or Happiness therein.

V. 25. *Woe to you*—Of Meat, and Drink, and worldly Goods. *That laugh*—That are of a light, trifling Spirit.

V. 26. *Wo to you, when all men shall speak well of you*—But who will believe this ?

V. 27. *But I say to you that hear*—Hitherto our LORD had spoken only to particular Sorts of Persons ; now He begins speaking to all in general.

V. 29. *To him that smiteth thee on the cheek—Taketh away thy cloke*—These seem to be proverbial Expressions, to signify an Invasion of the tenderest Points of Honour and Property. *Offer the other—Forbid not thy coat*—That is, rather yield to his repeating the Affront or Injury, than gratify Resentment in righting yourself, in any Method not becoming Christian Love.

V. 30. *Give to every one*—Friend or Enemy, what thou canst spare, and he really wants : *And of him that taketh away thy goods*—By borrowing, if he be insolvent, ask them not again.

V. 32. It is

every man that asketh thee, and of him that taketh
 31 away thy goods, ask *them* not again. * And as ye
 would that men should do to you, do ye also to
 32 them likewise. For if ye love them that love you,
 what thank have ye? For sinners also love those
 33 that love them. And if ye do good to them that
 do good to you, what thank have ye? For even
 34 sinners do the same. And if ye lend to them of
 whom ye hope to receive, what thank have ye?
 For even sinners lend to sinners, to receive as much
 35 again. But love ye your enemies, and do good
 and lend, hoping for nothing again; and your re-
 ward shall be great, and ye shall be sons of the
 Highest? for he is kind to the unthankful and
 36 the evil. Be ye therefore merciful, as your Father
 37 also is merciful. † Judge not, and ye shall not be
 judged; condemn not, and ye shall not be con-
 38 demned; forgive, and ye shall be forgiven: Give,
 and it shall be given to you; good measure, pressed
 down, and shaken together, and running over,
 shall they give into your bosom. For with the
 same measure that ye mete with, it shall be mea-
 39 sured to you again. And he spake a parable to
 them, ‡ Can the blind lead the blind? Will they

V. 32. It is greatly observable, our LORD has so little Regard for one of the highest Instances of *natural* Virtue, namely, the returning Love for Love, that He does not account it even to deserve Thanks. *For even sinners*, saith He, *do the same*; Men who do not regard God at all. Therefore he may do this, who has not taken one Step in Christianity.

V. 38. *Into your bosom*—Alluding to the Mantles the *Jews* wore, into which a large Quantity of Corn might be received. *With the same measure that ye mete with, it shall be measured to you again*—Amazing Goodness! So we are permitted even to carve for ourselves! We ourselves are, as it were, to tell God, *How much* Mercy He shall shew us! And can we be content with less than the very *largest* measure? Give then to Man, what thou designest to receive of God.

V. 39. *He spake a parable*—Our LORD sometimes used Parables, when He knew plain and open Declarations would too much inflame the Passions of his Hearers. It is for this Reason that He uses this Parable. *Can the blind lead the blind?*—Can the Scribes teach this Way, which they know not themselves? Will not they and their Scholars perish together? Can they make their Disciples any better than

* *Mat. vii. 12.*† *Mat. vii. 1.*‡ *Mat. xv. 14.*

- 40 not both fall into the ditch? * The disciple is not
 above his master, but every one that is perfected,
 41 shall be as his master. † And why beholdest thou
 the mote that is in thy brother's eye, but per-
 ceivest not the beam that is in thine own eye?
 42 Or how canst thou say to thy brother, Brother, let
 me pull out the mote that is in thine eye, thou
 thyself not seeing the beam that is in thine own
 eye. Thou hypocrite, cast first the beam out of
 thine own eye, and then shalt thou see clearly to
 43 pull out the mote that is in thy brother's eye. For
 there is no good tree which bringeth forth corrupt
 fruit, neither a corrupt tree which bringeth forth
 44 good fruit. For every tree is known by its own
 fruit; for they do not gather figs from thorns,
 45 nor from a bramble do they gather grapes. A good
 man, out of the good treasure of his heart, bringeth
 forth that which is good; and an evil man, out of
 the evil treasure of his heart, bringeth forth that
 which is evil; for out of the abundance of the
 46 heart his mouth speaketh. ‡ And why call ye me
 Lord, Lord, and do not the things which I say?
 47 || Whosoever cometh to me, and heareth my sayings,
 and doth them, I will shew you to whom he is
 48 like. He is like a man who built an house, and
 digged deep, and laid the foundation on a rock:
 and when a flood arose, the stream broke vehe-
 mently upon that house, but could not shake it;
 49 for it was founded on a rock. But he that heareth
 and doth not, is like a man that built an house
 without a foundation upon the earth: against which
 the stream broke vehemently, and immediately it
 fell; and the breach of that house was great.

than themselves? But as for those who will be my Disciples, *they shall be all taught of God; who will enable them to come to the measure of the stature of the fulness of their master.* Be not ye like their Disciples, censuring others, and not amending yourselves.

V. 46. *And why call ye me Lord, Lord---* What will fair Professions avail, without a Life answerable thereto?

V. 3. *Hearing.*

* *Mat. x. 24. John xv. 20. † Mat. vii. 3. ‡ Mat. vii. 24.*
 || *Mat. vii. 24.*

VII. * Now when he had ended all his sayings in the hearing of the people, he entered into Capernaum. And a certain centurion's servant, who was dear to him, was sick and ready to die. And hearing of Jesus, he sent to him elders of the Jews, beseeching him to come and heal his servant. And coming to Jesus, they besought him earnestly, saying, He is worthy for whom thou shouldest do this. For he loveth our nation, and hath himself built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying to him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come to thee; but speak in a word, and my servant shall be healed. For I am a man set under authority, having soldiers under me: and I say to one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doth it. Jesus hearing these things, marvelled at him, and turning, said to the people that followed him, I say to you, I have not found so great faith, no, not in Israel. And they that had been sent, returning to the house, found the servant whole that had been sick.

11 And he went afterward to a city called Nain,
 12 and many of his disciples went with him and a great multitude. And as he drew nigh the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her.
 13 And the Lord seeing her, was moved with tender
 14 compassion for her, and said, Weep not. And coming near, he touched the bier, and the bearers
 15 stood still. And he said, Young man, I say to thee, Arise. And the dead man sat up, and began to

V. 3. *Hearing of Jesus*—Of his Miracles, and of his Arrival at Capernaum.

V. 22. *To*

• *Mt. viii. 5.*

16 speak: and he delivered him to his mother. And
 fear seized all, and they glorified God, saying, A
 great prophet is risen up among us; and God hath
 17 visited his people. And this rumour of him went
 forth through all Judea, and all the country round
 about.

18 * And the disciples of John informed him of all
 19 these things. And John, calling to him two of
 his disciples, sent *them* to Jesus, saying, Art thou
 20 he that is to come, or look we for another? And
 the men being come to him, said, John the Bap-
 tist hath sent us to thee, saying, Art thou he that
 21 is to come, or look we for another? And in that
 hour he cured many of diseases and plagues, and
 of evil spirits, and to many that were blind he
 22 gave sight. And he answering said to them, Go
 and relate to John the things ye have seen and
 heard: the blind see; the lame walk; the lepers
 are cleansed; the deaf hear; the dead are raised;
 23 to the poor the gospel is preached. And happy
 is he, whosoever shall not be offended at me.

24 And when the messengers of John were departed,
 he said to the people concerning John, What went
 ye out into the wilderness to see? A reed shaken
 25 by the wind? But what went ye out to see? A
 man clothed in soft garments? Behold they that
 are splendidly apparelled, and live delicately, are
 26 in king's palaces. But what went ye out to see?
 A prophet? Yea, I say to you, and much more
 27 than a prophet. This is he of whom it is written,
 † Behold, I send my messenger before thy face,

V. 22. *To the poor the gospel is preached*—Which is the greatest Mercy, and the greatest Miracle of all.

V. 24. *When the Messengers were departed*—He did not speak the following Things, in the Hearing of *John's* Disciples, lest He should seem to flatter *John*, or to compliment him into an Adherence to his former Testimony. To avoid all Suspicion of this Kind, he deferred his Commendation of him, till the Messengers were gone; and then delivered it to the People, to prevent all Imaginations, as if *John* were wavering in his Judgment, and had sent the two Disciples for his own, rather than their Satisfaction.

* Mat. xi. 2.

† Mat. iii. 1.

V. 28. *There*

- 28 who shall prepare thy way before thee. For I say to you, among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God,
- 29 is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the Scribes made void the counsel of God toward themselves, being not baptized of him.
- 31 To whom then shall I liken the men of this generation, and to what are they like? They are like children sitting in the market-place, and calling one to another, and saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking
- 33 wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man and a wine-bibber, a
- 34 friend of publicans and sinners. But wisdom is justified by all her children.
- 35
- 26 And one of the Pharisees asked him to eat with him. And going into the Pharisee's house, he sat

V. 28. *There is not a greater prophet than John*—A greater Teacher. *But he that is least in the kingdom of God*---The least Teacher whom I send forth.

V. 29. *And all the people*---Our LORD continues his Discourse: *Justified God*—Owned his Wisdom and Mercy, in thus calling them to Repentance, and preparing them for Him that was to come.

V. 30. *But the Pharisees and Scribes*---The good, learned, honourable Men; *made void the counsel*, the gracious Design, of God toward them—They disappointed all these Methods of his Love, and would receive no Benefit from them.

V. 32. *They are like children sitting in the market-place*—So froward and perverse, that no Contrivance can be found to please them. It is plain, our LORD means, that they were like the Children complained of, not like those that made the Complaint.

V. 35. *But wisdom is justified by all her children*—The Children of Wisdom are, those who are truly wise, wise unto Salvation. The Wisdom of God in all these Dispensations, these various Methods of calling Sinners to Repentance, is owned and heartily approved by all these.

V. 36. *And one of the Pharisees asked him to eat with him*—Let the Candour with which our LORD accepted this Invitation, and his Gentleness and Prudence at this ensnaring Entertainment, teach us

- 37 down to table. And behold a woman in the city, who had been a sinner, when she knew that Jesus sat at table in the Pharisee's house, brought an
 38 alabaster box of ointment, And standing at his feet behind *him* weeping, watered his feet with a shower of tears, and wiped *them*, with the hairs of her head, and kissed his feet, and anointed them
 39 with the ointment. But the Pharisee, who had invited him, seeing *it*, spake within himself, saying, This man, if he were a prophet, would have known, who and what manner of woman *this is*
 40 that toucheth him; for she is a sinner. And Jesus answering said to him, Simon, I have somewhat to
 41 say to thee. And he saith, Master, say on. A certain creditor had two debtors: the one owed
 42 five hundred pence, and the other fifty. But they having nothing to pay, he frankly forgave them
 43 both. Which therefore will love him most? Simon answering said, I suppose he to whom he forgave most. He said to him, Thou hast rightly judged.
 44 And turning to the woman, he said to Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath watered my feet with tears, and wiped *them* with
 45 the hairs of her head. Thou gavest me no kifs; but she, from the time I came in, hath not ceased
 46 to kifs my feet. Thou didst not anoint my head with oil: but she hath anointed my feet with oint-

to mingle the Wisdom of the Serpent, with the Innocence and Sweetness of the Dove. Let us neither absolutely refuse all Favours nor resent all Neglects, from those whose Friendship is at best very doubtful, and their Intimacy by no means safe.

V. 37. *A woman*—Not the same with *Mary of Bethany*, who anointed Him six Days before his last Passover.

V. 40. *And Jesus said, Simon, I have somewhat to say to thee*—So tender and courteous an Address does our LORD use even to a proud, *unfeeling Pharisee*!

V. 43. *Which of them will love him most?*—Neither of them will love him at all, before he has forgiven them. An insolvent Debtor, till he is forgiven, does not *love*, but *fly* his Creditor.

V. 44. *Thou gavest me no water*—It was customary, with the *Jews* to shew Respect and Kindness to their welcome Guests, by saluting them with a Kiss, by washing their Feet, and anointing their Heads with Oil, or some fine Ointment.

- 47 ment. Wherefore I say to thee, Those many sins
of her's are forgiven; therefore she loveth much :
but he to whom little is forgiven, loveth little.
48 And he said to her, Thy sins are forgiven thee.
49 And they that sat at table with him said within
themselves, Who is this that forgiveth sins also?
50 And he said to the woman, Thy faith hath saved
thee : go in peace.

VIII And afterwards he went through every city
and village preaching and publishing the glad
tidings of the kingdom of God; and the twelve
2 were with him, And certain women who had been
healed of evil spirits and Infirmities, Mary called
Magdalene, out of whom had gone seven devils,
3 And Joanna, the wife of Chuza, Herod's steward,
and Susanna, and many others, who ministered to
him of their substance.

- 4 * And a great multitude being gathered together,
coming to him out of every city, he spake by a para-
5 ble, A sower went forth to sow his seed : and while
he sowed, some fell by the highway-side; and it was
trodden down, and the birds of the air devoured
6 it. And some fell upon the rock, and springing
up, it withered away; because it lacked moisture.
7 And some fell among thorns, and the thorns sprang
8 up with it, and choaked it. And other fell on
good ground, and sprang up, and yielded fruit an
hundred fold. And saying these things, he cried
aloud, He that hath ears to hear, let him hear.
9 And his disciples asked him, What is the parable?
10 And he said, To you it is given to know the mys-
teries of the kingdom of God, but to others in

V. 47. *Those many sins of her's are forgiven; therefore she loveth much*—The Fruit of her having had much forgiven. It should be carefully observed here, That her Love is mentioned as the *Effect* and *Evidence*, not the *Cause* of her Pardon. She knew that much had been forgiven her; and therefore she loved much.

V. 50. *Thy faith hath saved thee*—Not thy Love. Love is Salvation.

V. 2. *Mary Magdalene*—Or *Mary of Magdala*, a Town in Galilee: Probably the Person mentioned in the last Chapter.

V. 15. *Whe*

- parables, so that seeing they do not see, and hear-
 11 ing they do not understand. Now the para-
 12 ble is this: the seed is the word of God. Those
 by the highway-side are they that hear; then
 cometh the devil and taketh away the word out of
 their hearts, lest they should believe and be saved.
 13 Those on the rock *are they*, who when they hear;
 receive the word with joy. But they have no
 root, who for a while believe; but in time of
 14 temptation fall away. That which fell among the
 thorns, are they, who, having heard, go forth,
 and are choaked with cares, and riches, and plea-
 sures of *this* life, and bring no fruit to perfection:
 15 But that on the good Ground are they, who, hav-
 ing heard the word, keep it in an honest and good
 heart, and bring forth fruit with perseverance.
 16 † No man having lighted a candle, covereth it with
 a vessel, or putteth it under a bed; but setteth it
 on a candlestick, that they who come in may see
 17 the light. ‡ For there is nothing hid that shall
 not be discovered, neither any thing concealed,
 that shall not be known and come to light.
 18 || Take heed therefore how ye hear; for whosoever
 hath, to him shall be given; and whosoever hath
 not, from him shall be taken away even what he
 most assuredly hath.
 19 § Then came toward him his mother and his
 brethren, but could not come to him for the crowd.
 20 And it was told him *by some* who said, Thy mother
 and thy brethren stand without, desiring to speak
 21 with thee. And he answering said to them, My

V. 15. *Who—keep it*—Not like the Highway-side: *And bring forth fruit*—Not like the thorny Ground: *With perseverance*—Not like the Stony.

V. 16. *No man having lighted a candle*—As if he had said, And let your good Fruit appear openly.

V. 17. *For nothing is hid*—Strive not to conceal it at all; for you can conceal nothing long.

V. 18. The Word commonly translated *seemeth*, wherever it occurs, does not weaken, but greatly strengthen the Sense.

V. 29. *For*

† *Mat. v. 15. Mark iv. 21. c. xi. 33.*

‡ *Mat. x. 26.*

Mark iv. 22. c. xii. 2. || Mat. xiii. 12. Mark iv. 25. c. xix. 26.

§ *Mat. xii. 46. Mark iii. 31.*

mother and my brethren are these who hear the word of God and do it.

22 * And on a certain day he went into a vessel with his disciples: and he said to them, Let us go over to the other side of the lake. And they put
23 to sea. And as they sailed, he fell asleep. And there came down a storm of wind on the lake, and they were filled *with water*, and were in danger.
24 And coming to him, they awoke him, saying, Master, master, we perish! And rising he rebuked the wind and the raging of the water, and they
25 ceased, and there was a calm. And he said to them, where is your faith? But they were afraid and wondered, saying one to another, What manner of man is this? For he commandeth even the winds and the water, and they obey him.

26 † And they sailed to the country of the Gadarenes, which is over against Galilee. And as he went forth to land, there met him out of the city, a certain man that had devils a long time, and wore no clothes, neither abode in an house, but
28 in the tombs. But seeing Jesus, he cried out and fell down before him, and said with a loud voice, What have I to do with thee, Jesus, thou son of the most high God? I beseech thee, torment me
29 not. (For he had commanded the unclean spirit to come out of the man: for many times it had caught him, and he had been kept bound with chains and fetters, and breaking the bands asunder, he had been driven by the devil into the deserts.)
30 And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils had
31 entered into him. And they besought him, that he would not command them to go away into the
32 abyss. And there was an herd of many swine feeding on the mountain: and they besought him,

V. 29. *For many times it had caught him*—Therefore our compassionate LORD made the more Haste to cast him out.

V. 31. *The abyss*—That is, the bottomless Pit.

V. 32. *To enter into the swine*—Not that they were any easier in the Swine,

* Mat. viii. 23. Mark iv. 35. † Mat. viii. 28. Mat. v. 1.

that he would suffer them to enter into them: And
 33 he suffered them. Then going the devils out of
 the man, entered into the swine; and the herd
 rushed down the steep into the lake and were sti-
 34 fled. And they that fed them, seeing what was
 done, fled, and went and told *it* in the city and
 35 in the country. Then they went out to see what
 was done, and came to Jesus, and found the
 man out of whom the devils were departed, sitting
 at the feet of Jesus, cloathed, and in his right
 36 mind; and they were afraid. They also that had
 seen *it* related to them, How he that was possessed
 37 by the devils was healed. † Then the whole mul-
 titude of the country of the Gadarenes round
 about, besought him to depart from them; for
 they were taken with great fear, and he went into
 38 the vessel and returned. And the man out of
 whom the devils were departed, besought him that
 he might be with him. But Jesus sent him away,
 39 saying, Return home, and tell how great things
 God hath done for thee. And he went and pub-
 lished through the whole city, how great things
 Jesus had done for him.

40 § And when Jesus returned, the multitude
 gladly received him; for they were all waiting for
 41 him. And behold there came a man named Jairus,
 and he was a ruler of the synagogue; and falling
 down at the feet of Jesus, he besought him to
 42 come to his house. For he had an only daughter,
 about twelve years of age, and she lay dying.
 But as he went, the multitude thronged him.
 43 And a woman who had had a flux of blood twelve
 years, and had spent all her living upon physicians,
 44 neither could be healed by any, Coming behind
 him touched the border of his garment, and im-
 45 mediately her flux of blood stanch'd. And Jesus
 said, Who touched me? When all denied, Peter

Swine, then out of them. Had it been so, they would not so soon
 have dislodged themselves, by destroying the Herd.

X 2

V. 52. See

† *Mat.* ix. 1. *Mark* v. 18. § *Mark* v. 21.

and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who *is it* that touched me? And Jesus said, Some one hath touched me; for I know that virtue is gone out of me. And the woman, seeing that she was not hid, came trembling, and falling down before him, declared to him before all the people, for what cause she had touched him, and how she had been healed immediately. And he said to her, Daughter, take courage: thy faith hath saved thee; go in peace. While he yet spake, there cometh one from the ruler of the synagogue's, saying to him, Thy daughter is dead, trouble not the Master. Jesus hearing it, answered him, saying, Fear not; only believe, and she shall be made whole. And coming into the house, he suffered none to go in, save Peter and John and James, and the father and mother of the maiden. And all wept and bewailed her. But he said, Weep not; she is not dead; but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and taking her by the hand, called, saying, Maid, arise. And her spirit returned, and she arose straightway, and he commanded to give her to eat. And her parents were astonished: but he charged them to tell no man what had been done.

IX. * And calling together the twelve, he gave them power and authority over all devils and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick, And said to them, Take nothing for your journey, neither staves, nor scrip, nor bread, nor money: neither have two coats apiece. And into whatsoever house ye enter, there abide and thence depart.

V. 52. *She is not dead but sleepeth*—Her Soul is not separated finally from the Body; and this short Separation is rather to be called Sleep than Death.

V. 4. *There abide and thence depart*—That is, stay in that House till ye leave the City.

V. 7. *It*

* Mat. x. 1. Mark vi. 7.

- 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went thro' the towns preaching the gospel, and healing every where.
- 7 † Now Herod the tetrarch heard of all the things that were done by him. And he was perplexed, because it was said by some, that John was risen from the dead; and by some that Elijah had appeared; by others that one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this of whom I hear such things? And he sought to see him.
- 10 ‡ And the apostles returning told him whatsoever they had done. And he took them and went aside privately into the desert of Bethsaida. And when the multitudes knew it, they followed him, and he received them, and spake to them of the kingdom of God, and healed them that had need of healing. § And the day began to decline: And the twelve coming to him said, send the multitude away, that they may go into the towns and country round about, and lodge and find victuals: for we are here in a desert place. But he said to them, Give ye them to eat. And they said, we have no more than five loaves and two fishes, except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make the men sit down by fifties in a company. And they did so, and made them all sit down. Then taking the five loaves and the two fishes, and looking up to heaven, he blessed them and brake, and gave to the disciples to set before the multitude. And they all ate and were satisfied, and there was taken up of fragments that remained twelve baskets.

V. 7. *It was said by some*—And soon after by Herod, himself.

V. 8. *That Elijah had appeared*—He could not rise again, because he did not die.

V. 18. *Apart*

† Matt. xiv. 1. Mark vi. 14. ‡ Mark vi. 30. § Mat. xiv. 15. Mark vi. 35. John vi. 3.

18 || And as he was praying apart, his disciples
 were with him. And he asked them saying, whom
 19 say the people that I am? they answering said,
 John the Baptist; but some *say*, Elijah; and others,
 20 that one of the old prophets is risen again. He
 said to them, but whom say ye that I-am? Peter
 21 answering said, The Christ of God. But he
 straitly charged and commanded them, to tell this
 22 to no man, saying, The Son of man must suffer
 many things, and be rejected of the elders and
 chief priests and Scribes, and be killed, and be
 raised the third day.

23 And he said to all, if any *man* be willing to
 come after me, let him deny himself, and take up
 24 his cross daily, and follow me. † For whosoever
 desireth to save his life shall lose it; but whosoever
 25 shall lose his life for my sake, he shall save it: For
 what is a man profited, if he gain the whole world,
 26 and lose himself, or be cast away? For whosoever
 shall be ashamed of me and of my words, of him
 shall the Son of man be ashamed, when he shall
 come in his own glory, and *in his* father's, and
 27 that of the holy angels. And I tell you of a truth
 there are some standing here, who shall not taste of
 death till they see the kingdom of God.

28 † And about eight days after these sayings, he
 took Peter and John and James, and went up into
 29 the mountain to pray. And as he prayed, the
 fashion of his countenance was altered, and his
 30 raiment became white and glistering. And behold
 two men talked with him, who were Moses and
 31 Elijah, Who appearing in glory, spake of his
 decease, which he was about to accomplish at Je-

V. 18. *Apart*—From the Multitude. *And he asked them*—When
 He had done praying during which they probably staid at a Distance.

V. 22. *Saying*—Ye must prepare for a scene far different from this.

V. 23. *Let him deny himself, and take up his cross*—The Necessity of
 this Duty has been shewn in many Places: the Extent of it is speci-
 fied here, *duty*—Therefore that Day is lost wherein no Cross is taken
 up.

V. 31. *In glory*—Like Christ with whom they talked.

V. 32. *They*

|| Mat. xvi. 13. Mar' viii. 27. † Mat. xvi. 25. Mark viii. 35.
 John xii. 25. † Mat. xvii. 1. Mark ix. 2.

- 32 rusalem. But Peter and those with him were weighed down with sleep; and awaking they saw his glory, and the two men that stood with him.
- 33 And just as they were parting from him, Peter said to Jesus, Master it is good for us to be here: and let us make three tents, one for thee, and one for Moses, and one for Elijah, not knowing what he
- 34 said. While he spake thus, a cloud came and overshadowed them, and they feared while they
- 35 entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son;
- 36 hear ye him. And when the voice was past Jesus was found alone: and they held their peace, and told no man in those days any of those things which they had seen.
- 37 * And the next day, as they came down from
- 38 the mountain, a great multitude met him. And behold a man from the multitude, cried aloud, saying, Master, I beseech thee, look upon my
- 39 son; for he is my only child. And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he foameth, and bruising him,
- 40 hardly departeth from him, And I besought thy disciples to cast him out, and they could not.
- 41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son hither. And as he was yet coming, the devil threw him down and tore him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his
- 43 father. And they were all amazed at the mighty power of God. And while they all wondered at all things which Jesus did, he said to his
- 44 disciples, Let these sayings sink down into your ears; † for the Son of man shall be delivered into

V. 32. *They saw his Glory*—The very same Expression in which it is described by St. John, ch. i. 14; and by St. Peter, 2 Ep. i. 16.

V. 34. *A cloud came and overshadowed them all. And they, the Apostles, feared, while they (Moses and Elijah) entered into the cloud, which took them away.*

V. 44. *Let these Sayings sink down into your ears*—That is, consider them

* Mat. xvii. 14. Mark ix. 14. † Mat. xvii. 22. Mark ix. 30.

45 the hands of men. But they understood not this
 saying, and it was hid from them, so that they
 perceived it not; and they feared to ask him of this
 46 saying. And there arose a reasoning among
 47 them, which of them was the greatest? † And
 Jesus seeing the reasoning of their heart, took a
 48 little child, and set him by him, And said to
 them, whosoever shall receive this child, in my
 name, receiveth me; and whosoever shall receive
 me, receiveth him that sent me: for he that is least
 49 among you all, the same shall be great. § And
 John answering, said, Master, we saw one casting
 out devils in thy name, and we forbid him; be-
 50 cause he followeth not us. And Jesus said to him,
 forbid *him* not, for he that is not against you is for
 you.

51 And when the days were fulfilled, that he
 should be received up, he stedfastly set his face to
 52 go to Jerusalem. And sent messengers before his
 face, and they went and entered into a village of
 53 the Samaritans, to make ready for him. But
 they did not receive him, because his face was as
 54 though he would go to Jerusalem. And his disci-

them deeply. In Joy remember the Cross. So wisely does our Lord
 balance Praise with Sufferings.

V. 46. *And there arose a reasoning among them*—This Kind of Rea-
 soning always arose at the most improper Times that could be ima-
 gined.

V. 48. *And said to them*—If ye would be truly great, humble your-
 selves to the meanest Offices. He that is least in his own Eyes shall
 be great indeed.

V. 51. *The days are fulfilled, that he should be received up*—That is,
 the Time of his Passion was now at Hand. St. Luke looks thro' this,
 to the Glory which was to follow. *He stedfastly set his face*—Without
 Fear of his Enemies, or Shame of the Cross. Heb. xii. 2.

V. 52. *He sent messengers to make ready*—A Lodging and needful
 Entertainment for Him and those with him.

V. 53. *His face was as tho' he would go to Jerusalem*—It plainly ap-
 peared, He was going to worship at the Temple, and thereby, in
 Effect, to condemn the Samaritan Worship at Mount Gerizim.

V. 54. *As Elijah did*—At or near this very Place, which might
 put it into the Minds of the Apostles to make the Motion now, ra-
 ther

ples James and John seeing *it*, said, Lord, wilt thou that we bid fire come down from heaven and
 55 consume them, even as Elijah did? But he turning, rebuked them, and said, ye know not what
 56 manner of spirit ye are of: For the Son of man is not come to destroy mens lives, but to save *them*. And they went to another village.

57 * And as they went in the way, one said to him, Lord, I will follow thee whithersoever thou goest.
 58 But Jesus said to him, The foxes have holes, and the birds of the air *have* nests: but the Son of man
 59 hath not where to lay his head. And he said to another, Follow me. But he said, Lord, suffer
 60 me first to go and bury my father. Jesus said to him, Let the dead bury their dead, but go thou
 61 and preach the kingdom of God. And another also said, Lord, I will follow thee; but suffer me
 62 first to bid them farewell that are in my house. Jesus said to him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God.

X. After these things the Lord appointed other seventy also, and sent them two by two before his face into every city and place, whither he himself
 2 intended to come. And he said to them, † The harvest truly *is* plenteous, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would

ther than at any other Time or Place, where *Christ* had received the like Affront.

V. 55. *Ye know not what manner of Spirit*—The Spirit of Christianity is. It is not a Spirit of Wrath and Vengeance, but of Peace, and Gentleness, and Love.

V. 58. *But Jesus said to him*—First, understand the Terms: Consider, on what Conditions thou art to follow me.

V. 61. *Suffer me first to bid them farewell that are in my house*—As *Elisha* did, after *Elijah* had called him from his Plow, 1 Kings xix. 19. to which our Lord's Answer seems to allude.

V. 62. *Is fit for the kingdom of God*—Either to propagate or to receive it.

V. 2. *Pray ye the Lord of the harvest, that he would thrust forth labourers*—For God alone can do this; He alone can qualify and commission Men for this Work.

V. 4. *Serve*

* Mat. viii. 19.

† Mat. ix. 37.

3 thrust forth labourers into his harvest, § Go :
 behold I send you forth as lambs in the midst of
 4 wolves. Carry not purse or scrip or shoes, and
 5 salute no man by the way. And into whatsoever
 house ye enter, first say, Peace *be* to this house.
 6 And if a son of peace be there, your peace shall
 rest upon it : if not, it shall turn to you again.
 7 † And remain in the same house eating and drink-
 ing such things as they have ; for the labourer is
 worthy of his hire : remove not from house to
 8 house. And into whatsoever city ye enter, and
 they receive you, eat such things as are set before
 9 you. And heal the sick that are therein, and say
 to them, The kingdom of God is come nigh to
 10 you. But into whatsoever city ye enter and they
 receive you not, going out into the street of it, say,
 11 Even the dust of your city which cleaveth to our
 feet do we wipe off against you : yet know this,
 12 that the kingdom of God is at hand. I say to you
 it shall be more tolerable for Sodom in that day
 13 than for that city. * Wo to thee, Chorazin, wo to
 thee, Bethsaida ; for if the mighty works which have
 been done in you, had been done in Tyre and Sy-
 14 don, they would have repented long ago, sitting
 in sackcloth and ashes. But it shall be more tolera-
 ble for Tyre and Sidon, in the judgment than for
 15 you. And thou Capernaum, which hast been
 exalted to heaven, shalt be thrust down to hell.
 16 ‡ He that heareth you, heareth me ; and he that
 rejecteth you, rejecteth me ; and he that rejecteth
 17 me, rejecteth him that sent me. And the
 seventy returned with Joy, saying, Lord, even the
 18 devils are subject to us thro' thy name. And he

V. 4. *Salute no man by the way*—The Salutations usual among the
Jews took up much Time. But these had so much Work to do in
 so short a Space, that they had not a Moment to spare.

V. 6. *A son of peace*—That is, one worthy of it.

V. 11. *The kingdom of God is at hand*—Tho' ye will not receive it.

V. 13. *Wo to thee, Chorazin*—The same Declaration *Christ* had
 made some time before. By repeating it now, He warns the seventy,
 not to lose Time by going to those Cities.

V, 18. I

§ *Mat.* x. 16. † *Mat.* x. 11. * *Mat.* xi. 21. † *Mat.* x. 40.
Jehn xiii. 20.

- 19 said to them, I beheld Satan falling as lightning from heaven. Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall in any wise hurt you.
- 20 Yet in this rejoice not, that the spirits are subject to you; but rather rejoice, that your names are
- 21 written in heaven. * In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so, Father, for so it seemed good in
- 22 thy sight. All things are delivered to me of my Father; and no one knoweth who the Son is, but the Father, and who the Father is, but the Son, and *he* to whom the Son is pleased to reveal *him*.
- 23 † And turning to the disciples apart, he said, Blessed are the eyes which see the things that ye see.
- 24 For I tell you, many prophets and kings have desired to see the things which ye see, and have not seen *them*, and to hear the things which ye hear, and have not heard *them*.
- 25 ‡ And behold a certain scribe stood up, and trying him, said, Master, what shall I do to inherit eternal life? He said to him, What is written
- 26 in the law? How readest thou? And he answering, said, § Thou shalt love the Lord thy God

V. 18. *I beheld Satan*—That is, when ye went forth I saw the Kingdom of Satan, which was highly exalted, swiftly and suddenly cast down.

V. 19. *I give you power*—That is, I continue it to you: *And nothing shall hurt you*—Neither the Power nor the Subtily of Satan.

V. 20. *Rejoice not so much, that the devils are subject to you, as that your names are written in heaven.* Reader, so is thine, if thou art a true Believer. God grant it may never be blotted out!

V. 21. *Lord of heaven and earth*—In both of which thy Kingdom stands, and that of Satan is destroyed. *That thou hast hid these things*—He rejoiced not in the Destruction of the Wise and Prudent, but in the Display of the Riches of God's Grace to others, in such a Manner as reserves to Him the entire Glory of our Salvation, and hides Pride from Man.

V. 22. *Who the Son is*—Essentially One with the Father: *Who the Father is*—How great, how wise, how good!

V. 27. *Thou shalt love the Lord thy God*—That is, thou shalt unite

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X

all

* Mat. xi. 25. † Mat. xiii. 26, ‡ Mat. xxii. 35. Mark xii. 28. § Deut. vi. 5. Lev. xix. 18.

with all thy heart, and with all thy soul, and with
 all thy strength, and with all thy mind; and thy
 28 neighbour as thyself. And he said to him, Thou
 hast answered right: * this do and thou shalt live.
 29 But he willing to justify himself, said to Jesus,
 30 And who is my neighbour? And Jesus answering
 said, A certain man went down from Jerusalem to
 31 Jericho, and fell among robbers, who having
 stripped and wounded him, departed, leaving him
 half dead. And it came to pass that a certain
 priest came down that way, and seeing him, passed
 32 by on the other side. And likewise a Levite,
 when he was at the place, came and looked, and

all the Faculties of thy Soul to render him the most intelligent and sincere, the most affectionate and resolute Service. We may safely rest in this general Sense of these important Words, if we are not able to fix the particular Meaning of every single Word. If we desire to do this, perhaps *the Heart*, which is a general Expression, may be explained by the three following, *With all thy soul*, with the warmest Affection, *with all thy strength*, the most vigorous Efforts of thy Will, and *with all thy mind*, or Understanding, in the most wise and reasonable Manner thou canst, thy Understanding guiding thy Will and Affections.

V. 28. *Thou hast answered right; this do, and thou shalt live*—Here is no Irony, but a deep and weighty Truth. He, and he alone, shall live for ever, who thus loves God and his Neighbour in the present Life.

V. 30. *From Jerusalem to Jericho*—The Road from Jerusalem to Jericho (about eighteen Miles from it) lay thro' desert and rocky Places: So many Robberies and Murders were committed therein, that it was called *The bloody Way*. Jericho was situated in a Valley: Hence the Phrase of *going down* to it. About twelve thousand Priests and Levites dwelt there, who all attended the Service of the Temple.

V. 29. *To justify himself*—That is, to shew he had done this.

V. 31. The common Translation is, *By chance*—Which is full of gross Improperities. For if we speak strictly, there is no such Thing in the Universe as either Chance or Fortune. *A certain priest came down that way, and passed by on the other side*—And both he and the Levite, no Doubt, could find an Excuse for passing over on the other Side, and might perhaps gravely thank God for their own Deliverance, while they left their Brother bleeding to Death. Is it not an Emblem of many living Characters, perhaps of some who bear the sacred Office? O House of Levi and of Aaron, is not the Day coming, when the Virtues of Heathens and Samaritans will rise up in the Judgment against you?

V. 33. *But*

33 passed by on the other side. But a certain Samaritan journeying, came where he was, and seeing
 34 him, was moved with tender compassion, And going to him, bound up his wounds, pouring in oil and wine, and setting him on his own beast, brought him to an inn, and took care of him.
 35 And on the morrow departing, he took out two pieces of money, and gave *them* to the host, and said to him, Take care of him; and whatsoever thou spendest more, as I come back I will repay
 36 thee. Which now of these three, thinkest thou, was the neighbour to him that fell among the robbers? And he said, He that shewed mercy on him.
 37 Then said Jesus to him, Go and do thou in like manner.

38 And as they went, he entered into a certain village, and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sitting at the feet of Jesus,
 40 heard his discourse. But Martha was incumbered

V. 33. *But a certain Samaritan came where he was*—It was admirably well judged, to represent the Distress on the Side of the *Jew*, and the Mercy on that of the *Samaritan*. For the Case being thus proposed, Self-interest would make the very Scribe sensible, how amiable such a Conduct was, and would lay him open to our LORD's Inference. Had it been put the other Way, Prejudice might more easily have interposed, before the Heart could have been affected.

V. 34. *Pouring in oil and wine*—Which, when well beaten together, are one of the best Balsams that can be applied to a fresh Wound.

V. 36. *Which of these was the neighbour to him that fell among the robbers*—Which acted the Part of a Neighbour?

V. 37. *And he said, He that shewed mercy on him*—He could not for Shame say otherwise, tho' he thereby condemned himself, and overthrew his own false Notion of the Neighbour to whom our Love is due. *Go and do thou in like manner*—Let us go and do likewise, regarding every Man as our Neighbour who needs our Assistance. Let us renounce that Bigotry and Party Zeal which would contract our Hearts, into an Insensibility for all the human Race, but a small Number whose Sentiments and Practices are so much our own, that our Love to them is but Self-love reflected. With an honest Openness of Mind let us always remember the Kindred between Man and Man, and cultivate that happy Instinct whereby in the original Constitution of our Nature, God has strongly bound us to each other.

V. 40. *Martha was incumbered*—The Greek Word properly signi-

with much serving; and coming to him she said,
 Lord dost thou not care, that my sister hath left
 41 me to serve alone? Bid her therefore help me.
 But Jesus answering said to her, Martha, Martha!
 Thou art careful and hurried about many things:
 42 But one thing is needful: and Mary hath chosen
 the good part, which shall not be taken from her.

XI. And as he was praying in a certain place,
 when he ceased, one of his disciples said to him,
 Lord, teach us to pray, as John also taught his
 2 disciples. * And he said to them, when ye pray,
 say, Our Father, who art in heaven, hallowed be
 3 thy name. Thy kingdom come: Thy will be
 done as in heaven, so on earth. Give us day by

fies, *To be drawn* different Ways at the same Time, and admirably
 expresses the Situation of a Mind, surrounded (as *Martha's* then was)
 with so many Objects of Care, that it hardly knows which to attend
 to first.

V. 41. *Martha, Martha!*—There is a peculiar Spirit and Ten-
 derness in the Repetition of the Word: *Thou art careful*, inwardly,
 and *hurried*, outwardly.

V. 42. *Mary hath chosen the good part*—To save her Soul. Reader,
 hast thou?

V. 1. *Lord, teach us to pray, as John also taught his disciples*—The
 Jewish Masters used to give their Followers some short Form of
 Prayer, as a peculiar Badge of their Relation to them. This it is
 probable *John* the Baptist had done. And in this Sense it seems to
 be, that the Disciples now asked *Jesus*, to *teach them to pray*. Ac-
 cordingly *He* here repeats that Form, which *He* had before given
 them in his Sermon on the Mount, and likewise enlarges on the same
 Head, tho' still speaking the same Things in Substance. And
 this Prayer, uttered from the Heart, and in its true and full Meaning,
 is indeed the Badge of a real Christian: For is not he such whose
 first and most ardent Desire, is the Glory of God, and the Happiness
 of Man, by the coming of his Kingdom? Who asks for no more of
 this World than his daily Bread, longing mean Time for the Bread
 that came down from Heaven? And whose only Desires for himself
 are Forgiveness of Sins (as he heartily forgives others) and Sancti-
 fication?

V. 2. *When ye pray, say*—And what *He* said to them, is undoubt-
 edly said to us also. We are therefore here directed, not only, to
 imitate this in all our Prayers, but to use this very Form of
 Prayer.

V. 4. *Forgive*

- 4 day our daily bread. And forgive us our sins; for
 we also forgive every one that is indebted to us.
 And lead us not into temptation, but deliver us
 5 from evil. And he saith to them, which of you
 shall have a friend, and shall go to him at midnight,
 and say to him, Friend, lend me three loaves:
 6 For a friend of mine on his journey is come to me,
 7 and I have nothing to set before him: And he
 from within shall answer, Trouble me not: the
 door is now shut, and my children are with me in
 8 bed: I cannot rise and give thee? I tell you,
 tho' he will not rise and give him, because he is
 his friend, yet because of his importunity, he will
 9 rise and give him as many as he needeth. * And
 I say to you, Ask and it shall be given you, seek
 and ye shall find, knock and it shall be opened to
 10 you. For every one that asketh receiveth, and he
 that seeketh findeth, and to him that knocketh it
 11 shall be opened. If a son shall ask bread of any of
 you that is a father, will he give him a stone?
 12 Or if he ask a fish, will he for a fish give him a ser-
 pent? Or if he shall ask an egg, will he give him
 13 a scorpion? If ye then being evil know how to
 give good gifts to your children, how much more
 will your heavenly father give the Holy Spirit to
 them that ask him?
 14 And he was casting out a devil, and it was dumb:
 and when the devil was gone out, the dumb spake,
 15 and the multitude wondered. † But some of them
 said, He casteth out devils by Beelzebub the prince

V. 4. *Forgive us; for we forgive*—Not once, but continually. This does not denote the meritorious Cause of our Pardon; but the Removal of that Hinderance, which otherwise would render it impossible.

V. 5. *At midnight*—The most unseasonable Time: But no Time is unseasonable with God, either for hearing or answering Prayer.

V. 13. *How much more shall your heavenly Father*—How beautiful is the Gradation? A Friend: A Father: God! Give the Holy Spirit—The best of Gifts, and that which includes every good Gift.

V. 14. *It was dumb*—That is, it made the Men so.

V. 15. *But some said, He casteth out devils by Beelzebub*—These He answers, ver. 17. Others, to try whether it were so or no, sought

Y 2

a sign

* Mat. vii. 7.

† Mat. xii. 22.

‡ Mark iii. 22.

16 of the devils: * And others tempting him, sought
 17 of him a sign from heaven. But he knowing their
 thoughts, said to them, Every kingdom divided
 against itself is brought to desolation, and a house
 18 divided against a house falleth. If Satan then be
 divided against himself, how shall his kingdom
 stand? Because ye say that I cast out devils by
 19 Beelzebub. And if I cast out devils by Beelzebub,
 by whom do your sons cast *them* out? Therefore
 20 they shall be your judges. But if I cast out devils by
 the finger of God, then the kingdom of God is come
 21 upon you. While the strong one armed guardeth
 22 his palace, his goods are in peace. But when he
 that is stronger than him cometh upon him and
 overcometh him, he taketh from him his compleat
 armour wherein he trusted, and divideth his spoils.
 23 He that is not with me is against me, and he that
 24 gathereth not with me scattereth. When
 the unclean spirit is gone out of a man, he
 walketh thro' dry places, seeking rest: and finding
 none, he saith, I will return to my house whence
 25 I came out. And coming he findeth it swept and
 26 garnished. Then goeth he and taketh to him seven
 other spirits more wicked than himself; and enter-
 ing in they dwell there; and the last state of that
 man becometh worse than the first.

a sign from heaven. These he reproves in the 29th and following Verses. *Beelzebub* signifies the Lord of flies, a Title which the Heathens gave to *Jupiter*, whom they accounted the chief of their Gods, and yet supposed him to be employed in driving away Flies from their Temples and Sacrifices. The *Philistines* worshipped a Deity under this Name, as the God of *Ekron*: From hence the *Jesus* took the Name, and applied it to the chief of the Devils.

V. 17. *A house*—That is, a Family.

V. 20. *If I cast out devils by the finger of God*—That is, by a Power manifestly Divine. Perhaps the Expression intimates farther, That it was done without any Labour: *Then the kingdom of God is come upon you*—Unawares, unexpectedly: So the *Greek Word* implies.

V. 21. *The strong one armed*—The Devil, strong in himself, and armed with the Pride, Obstinacy, and Security of him in whom he dwells.

V. 26. *The last state of that man becometh worse than the first*—Whoever reads the sad Account *Josephus* gives of the Temper and Conduct of

- 27 As he spake these things, a certain woman
lifting up her voice out of the multitude said to
him, Blessed is the womb that bare thee, and the
28 paps which thou hast sucked! But he said, Yea,
rather blessed are they, that hear the word of God
29 and keep it. And the multitudes being
gathered thick together, he said, This is an evil
generation: it seeketh a sign; but no sign shall be
30 given it, save the sign of Jonah. For as Jonah
was a sign to the Ninevites, so shall also the Son
31 of man be to this generation. The queen of the
south shall rise up in the judgment with the
men of this generation and condemn them; for
she came from the utmost parts of the earth to hear
the wisdom of Solomon; and behold, a greater
32 than Solomon is here. The Ninevites shall rise up
in the judgment with this generation and condemn
it; for they repented at the preaching of Jonah;
and behold a greater than Jonah is here.
33 * No man having lighted a candle, putteth it

of the *Jews*, after the Ascension of *Christ* and before their final Destruction by the *Romans*, must acknowledge that no Emblem could have been more proper to describe them. Their Characters were the vilest that can be conceived, and they pressed on to their own Ruin, as if they had been possessed by Legions of Devils, and wrought up to the last Degree of Madness. But this also is fulfilled in all who totally and finally apostatize from true Faith.

V. 27. *Blessed is the womb that bare thee, and the paps which thou hast sucked!*—How natural was the Thought for a Woman! And how gently does our Lord reprove her!

V. 28. *Yea, rather blessed are they, that hear the word of God and keep it*—For if even she that bare Him had not done this, she would have forfeited all her Blessedness.

V. 29. *It seeketh*—The Original Word implies seeking more, or over and above what one has already.

V. 32. *They repented at the preaching of Jonah*—But it was only for a Season. Afterwards they relapsed into Wickedness, till (after about forty Years) they were destroyed. It is remarkable, that in this also the Comparison held. God reprieved the *Jews* for about forty Years: But they still advanced in Wickedness, till having filled up their Measure, they were destroyed with an utter Destruction.

V. 33. The Meaning is, God gives you this Gospel-light, that you may repent. Let your Eye be singly fixt on Him, aim only at pleasing God; and while you do this, your whole Soul will be full of Wisdom, Holiness, and Happiness.

V. 34. *But*

in a secret place, neither under a bushel, but on a candlestick, that they who come in may see the light. * The eye is the lamp of the body: therefore when thine eye is single, thy whole body is full of light, but when *thine eye* is evil, thy body also is full of darkness. Take heed therefore, lest the light that is in thee be darkness. If then thy whole body be full of light, not having any part dark, the whole shall be as full of light, as when a lamp enlighteneth thee with its bright shining.

And as he spake, a certain Pharisee asked him to dine with him. And he went in and sat down to table. But the Pharisee seeing it, marvelled, that he had not first washed himself before dinner. And the Lord said to him, † Now ye Pharisees cleanse the outside of the cup and dish; but your inward part is full of rapine and wickedness. Ye unthinking men, did not he that made the outside, make the inside also? But give what is in *them* in alms, and behold all things are clean to you. But wo to you, Pharisees; for ye tythe the mint and rue and all herbs, and pass by justice and the love of God: these ought ye to have done, and not to leave the other undone. Wo to you, Pharisees; for ye love the uppermost seats in the synagogues, and salutations in the markets. Wo to you; for ye are as graves which appear not, and men that

V. 34. *But when thine eye is evil*—When thou aimest at any Thing else, thou wilt be full of Folly, Sin, and Misery. On the contrary,

V. 36. *If thy whole body be full of light*—If thou art filled with Holy Wisdom, *having no part dark*, giving Way to no Sin or Folly, then that Heavenly Principle will, like the clear Flame of a Lamp in a Room that was dark before, shed its Light into all thy Powers and Faculties.

V. 39. *Now ye Pharisees*—Probably many of them were present at a Pharisee's House.

V. 41. *Give what is in them*—The Vessels which ye clean, in alms, and all things are clean to you. As if He had said, By Acts directly contrary to Rapine and Wickedness, shew that your Hearts are cleansed, and these outward Washings are needless.

V. 42. *Wo to you*—That is, Miserable are you. In the same Manner is the I here to be understood throughout the Chapter.

V. 44. *For ye are as graves which appear not*—Probably in speaking this our Lord fixed his Eyes on the Scribes. *As graves which appear*

- 45 walk over them are not aware. And one of the
 lawyers answering said to him, Master, thus saying.
 46 thou reprovest us also. And he said, Wo to you
 lawyers also; for ye load men with burthens grie-
 vous to be borne, and ye yourselves touch not the
 47 burthens with one of your fingers. Wo to you;
 for ye build the sepulchres of the prophets, and
 48 your fathers killed them. Truly ye have witness
 that ye approve the deeds of your fathers: for
 whom they killed, ye build their sepulchres.
 49 * Therefore also the wisdom of God hath said, I
 will send them prophets and apostles, and *some* of
 50 them they will kill, and persecute *the rest*. So
 that the blood of all the prophets shed from the
 foundation of the world, shall be required of this
 51 generation. From the blood of Abel to the blood
 of Zechariah, who was destroyed between the tem-
 ple and the altar: Verily I say to you, it shall be
 52 required of this generation. Wo to you lawyers;
 for ye have taken away the key of knowledge: ye

appear not, being over-grown with Grass, so that men are not aware,
 till they stumble upon them, and either hurt themselves, or at least
 are defiled by touching them. On another Occasion *Christ* compared
 them to *whited sepulchres*, fair without, but foul within, *Mat. xxiii.*
 27.

V. 45. *One of the lawyers*—That is, Scribes; Expounders of the
 Law.

V. 48. *Whom they killed, ye build their sepulchres*—Just like them pre-
 tending great Reverence for the *ancient* Prophets, while ye destroy
 those whom God sends to *yourselves*. Ye therefore bear *Witness* by
 this deep Hypocrisy that ye are of the very same Spirit with them.

V. 49. *The Wisdom of God*, agreeably to this, *hath said*—In many
 Places of Scripture, tho' not in these very Words. *I will send them*
prophets—Chiefly under the Old Testament: *And apostles*—Under the
 New.

V. 50. *The blood of all shall be required of this generation*—That is,
 shall be visibly and terribly punished upon it.

V. 51. And so it was, within forty Years, in a most astonishing
 Manner, by the dreadful Destruction of the Temple, the City, and
 the whole Nation. *Between the temple and the altar*—In the Court of
 the Temple.

V. 52. *Ye have taken away the key of knowledge*—Ye have obscured
 and destroyed the true Knowledge of the Messiah, which is the Key
 of both the present and future Kingdom of Heaven; the Kingdom
 of

have not entered in yourselves; and them that were
 53 entering in, ye have hindered. And as he said
 these things to them, the Scribes and the Pharisees
 began fiercely to fasten upon *him*, and to urge him
 54 to speak of many things, Laying wait for him,
 and seeking to catch something out of his mouth,
 that they might accuse him.

XII. * In the mean time an innumerable multitude
 being gathered together, so that they trod one upon
 2 another, he said to his disciples first, Beware of
 the leaven of the Pharisees, which is hypocrisy.
 For there is nothing covered that shall not be un-
 covered, neither hid, that shall not be made known :
 3 So that † whatsoever ye have spoken in darkness,
 shall be heard in the light, and what ye have
 whispered in closets shall be proclaimed on the
 4 house-tops. But I say to you, my friends; Fear
 not them that kill the body, and after that can do
 5 no more: But I will shew you whom ye shall
 fear: fear him, who after he hath killed, hath
 power to cast into hell: yea, I say to you, fear
 6 him. Are not five sparrows sold for two farthings?
 Yet not one of them is forgotten before God.
 7 But ‡ even the hairs of your head are all numbered.
 Fear not therefore: ye are of more value than
 8 many sparrows. § And I say to you, Whosoever
 shall confess me before men, him shall the Son of

of Grace and of Glory. *Ye have not entered in*—Into the present Kingdom of Heaven.

V. 1. *He said to his disciples first*—But afterward (ver. 54.) to all the People.

V. 4. *But I say to you, fear not*—Let not the Fear of Man make you act the Hypocrite, or conceal any Thing which I have commissioned you to publish.

V. 5. *Fear him who hath power to cast into hell*—Even to his peculiar Friends, Christ gives this Direction. Therefore the *fearing of God* as having power to cast into hell, is to be prest even on true Believers.

V. 6. *Are not five sparrows*—But trust, as well as fear Him.

V. 8. *And I say to you*—If you avoid all Hypocrisy, and openly avow my Gospel: *The Son of man shall confess you*—Before the angels—
 At the last Day. V. 10. *And*

* *Mat. xvi. 6.* † *Mat. x. 27.* ‡ *Mat. x. 30.* § *Mark viii. 38.*
 Ch. ix. 26.

9 man also confess before the angels of God. But
 he that denieth me before man, shall be denied
 10 before the angels of God. * And whosoever shall
 speak against the Son of man, it shall be forgiven
 him: but to him who blasphemeth against the
 11 Holy Ghost, it shall not be forgiven. † But when
 they bring you to the synagogues and to magistrates
 and powers, take no thought how or what ye shall
 12 answer, or what ye shall say. For the Holy Ghost
 shall teach you in that hour, what ye ought to say.
 13 And one of the multitude said to him, Master,
 speak to my brother, that he divide the inheritance
 14 with me. But he said to him, Man, who made
 15 me a judge or a divider over you? And he said
 to them, Take heed and beware of covetousness:
 for a man's life consisteth not in the abundance of
 16 the things which he possesseth. And he spake a
 parable to them, saying, The land of a certain
 17 rich man brought forth plentifully. And he rea-
 soned in himself, saying, What shall I do? For I
 18 have no room where to stow my fruits, And he
 said, This I will do: I will pull down my barns
 and build greater; and there will I stow all my
 19 fruits and my goods. And I will say to my soul,
 Soul, thou hast much goods laid up for many
 years: take thine ease; eat, drink, be merry.
 20 But God said to him, Thou fool, this night they

V. 10. *And whosoever*—As if He had said, Yet the denying me in
 some Degree, may, upon true Repentance, be forgiven: But if it
 rise so high as that of the Blasphemy against the Holy Ghost, it shall
 never be forgiven, neither is there Place for Repentance.

V. 11. *Take no thought*—Be not solicitous about the *Matter* or *Manner*
 of your *Defence*; nor how to express yourselves.

V. 14. *Who made me a judge?*—In worldly Things. His Kingdom
 is not of this World.

V. 15. *He said to them*—Perhaps to the two Brothers, and thro'
 them to the People: *A man's life*—That is, the Comfort or Happi-
 ness of it.

V. 17. *What shall I do?*—The very Language of Want! Do?
 Why, lay up Treasure in Heaven.

V. 20. *Thou fool*—To think of satisfying thy Soul with earthly
 Goods! To depend on living *many years*! Yea, one Day! *They*—The
 Messengers

* Mat. xii. 31. † Mark iii. 28. Mat. x. 19. Ch. xxi. 12.

require thy soul of thee: and whose shall the
 21 things be that thou hast provided? So is he that
 layeth up treasure for himself, and is not rich
 toward God.

22 * And he said to his disciples, Therefore I say
 to you, Take no thought for your life what ye
 shall eat, neither for the body what ye shall put
 23 on. The life is more than meat, and the body
 24 than raiment. Consider the ravens; for they nei-
 ther sow nor reap; neither have store-house nor
 barn: yet God feedeth them. How much better
 25 are ye than the birds? And which of you by
 taking thought, can add the least measure to his
 26 age? If ye then be not able to do even that which
 27 is least, why take ye thought for the rest? Con-
 sider the lilies, how they grow; they toil not, nei-
 ther do they spin; and yet I say to you, that Solo-
 mon in all his glory was not arrayed like one of
 28 these. If then God so clothe the grass, which is
 to-day in the field, and to-morrow is cast into the
 still, how much more will he clothe you, O ye of
 29 little faith? And seek not ye, what ye shall eat
 or what ye shall drink, neither be ye of a doubt-
 30 ful mind. For the nations of the world seek all
 these things; and your Father knoweth that ye
 31 need these things. But seek ye the kingdom of
 God, and all these things shall be added to you.
 32 Fear not, little flock, for it is your Father's good

Messengers of Death, commissioned by God; *require thy soul of thee!*

V. 21. *Rich toward God*—Namely, in Faith, and Love, and good Works.

V. 25. *Which of you can add the least measure*—It seems, *To add one cubit* to a Thing (which is the Phrase in the Original) was a Kind of proverbial Expression, for making the least Addition to it.

V. 28. *The grass*—The Greek Word means all Sorts of Herbs and Flowers.

V. 29. *Neither be ye of a doubtful mind*—The Word in the Original signifies, any Speculations or Musings in which the Mind fluctuates, or is suspended (like Meteors in the Air) in an uneasy Hesitation.

V. 32. *It is your Father's good pleasure to give you the kingdom*—How much more, Food and Raiment? And since ye have such an Inheritance, regard not your earthly Possessions.

V. 33. *Sell*

- 33 pleasure to give you the kingdom. * Sell what
 ye have and give alms: provide yourselves purses
 which wax not old, a treasure in the heavens that
 faileth not, where no thief approacheth, neither
 34 moth corrupteth. For where your treasure is,
 35 there will your heart be also. Let your loins
 36 be girt, and your lamps burning, And ye like
 men that wait for their Lord, when he will return
 from the wedding, that, when he cometh and
 knocketh, they may open to him immediately.
 37 Happy those servants, whom the Lord, when he
 cometh, shall find watching; verily I say to you,
 that he will gird himself, and make them sit down
 38 to table, and will come and serve them. And if
 he shall come in the second watch, or come in the
 third watch, and find *them* so, happy are those
 39 servants. And this ye know, that if the master
 of the house had known, what hour the thief
 would have come, he would have watched, and
 40 not have suffered his house to be broke open.
 Therefore be ye also ready; for the Son of man
 41 cometh in an hour when ye think not. Then
 Peter said to him, Lord, speakest thou this parable
 42 to us, or also to all? And the Lord said, Who is that

V. 33. *Sell what ye have*—This is a Direction, not given to all the Multitude; (much less is it a standing Rule for all Christians) neither to the Apostles; for they had Nothing to sell, having left all before: But to his other Disciples (mentioned ver. 22. and *Acts* i. 15.) especially to the Seventy, that they might be free from all worldly Intanglements.

V. 35. *Let your loins be girt*—An Allusion to the long Garments, worn by the eastern Nations, which they girded or tucked up about their Loins, when they journeyed or were employed in any Labour: As also to the Lights that Servants used to carry at Weddings, which were generally in the Night.

V. 37. *He will come and serve thee*—The Meaning is, He will shew them his Love, in the most condescending and tender Manner.

V. 38. The Jews frequently divided the Night into three Watches, to which our LORD seems here to allude.

V. 41. *Speakest thou this parable to us*—Apostles and Disciples: Or to all—The People? Does it concern us alone? Or all Men?

V. 42. *Who is that faithful and wise steward*—Our LORD's Answer manifestly implies, that he had spoken this Parable primarily (tho'

that faithful and wise steward, whom *his* Lord shall make ruler over his household, to give the allowance of food in due season? Happy that servant, whom his Lord, when he cometh, shall find so doing. Verily I say to you, he will set him over all that he hath. But if that servant say in his heart, My Lord delayeth his coming, and shall begin to beat the men servants and maidens, and to eat, and drink, and be drunken: The Lord of that servant will come in a day when he expecteth not, and at an hour when he knoweth not, and will cut him in sunder, and appoint *him* his portion with the unfaithful. And that servant who knew his Lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few. For to whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will ask the more. I am come to send fire on the earth. And what do I desire? That it were already kindled! I have a baptism to be baptized with: and how am I straitened till it be accomplished! † Suppose ye that I am come to give peace upon earth? I tell you, Nay,

not wholly) to the Ministers of his Word: *Whom his Lord shall make ruler over his household*---For his Wisdom and Faithfulness.

V. 43. *Happy is that servant*---God Himself pronounces him wise, faithful, happy! Yet we see, he might fall from all, and perish for ever.

V. 46. *The Lord will appoint him his portion*---His everlasting Portion; *with the unfaithful*---As faithful as he was once, God Himself being the Judge!

V. 47. *And that servant who knew his Lord's will, shall be beaten with many stripes*---And his having much Knowledge will increase, not lessen his Punishment.

V. 49. *I am come to send fire*---To spread the Fire of heavenly Love over all the Earth.

V. 50. *But I have a baptism to be baptized with*---I must suffer first, before I can set up my Kingdom. And how I long to fight my Way thro' all!

V. 51. *Suppose ye that I am come to send peace upon earth?*---That universal Peace will be the immediate Effect of my Coming? Not so, but quite the contrary.

V. 52. *There*

52 but rather division. For from henceforth there shall be five in one house divided, three against
 53 two, and two against three. The father shall be divided against the son, and the son against the
 54 father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 * And he said to the people also, When ye see a cloud rising out of the west, straightway ye say,
 55 There cometh a heavy shower, and so it is. And when ye find the south-wind blowing, ye say, There
 56 will be sultry heat; and it is so. Ye hypocrites, ye know to discern the face of the earth and of the sky: how do ye not discern this season?
 57 Yea, and why even of yourselves judge ye not
 58 what is right? † When thou art going with thine adversary to the magistrate, give diligence in the way to be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
 59 I tell thee, thou shalt in no wise come out thence, till thou hast paid the last mite.

V. 52. *There shall be five in one house, three against two, and two against three*---There being an irreconcilable Enmity between the Spirit of Christ and the Spirit of the World.

V. 53. *The father against the son*---For those who reject me, will be implacable toward their very nearest Relations who receive me. At this Day also is this Scripture fulfilled. Now likewise there is no Concord between Christ and Belial.

V. 54. *And he said to the people also*---In the preceding Verses, He speaks only to his Disciples. *From the West*---In Judea, the West-wind, blowing from the Sea, usually brought Rain: The South wind, blowing from the Deserts of Arabia, occasioned sultry Heat.

V. 56. *How do ye not discern this season*---Of the Messiah's Coming, distinguishable by so many surer Signs.

V. 57. *Why even of yourselves, without any external Sign, judge ye not what is right?*---Why do ye not discern and acknowledge the intrinsic Excellence of my Doctrine?

V. 58. *When thou art going?*---As if He had said, And ye have not a Moment to lose For the Executioners of God's Vengeance are at Hand. And when He hath once delivered you over to them, ye are undone for ever.

V. 59. *A mite was about the third Part of our Farthing.*

V. 1. *The*

XIII. And there were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said to them, Suppose ye that those Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, on whom the tower in Siloam fell and slew them, suppose ye, that they were sinners above all men that dwelt at Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish. He spake also this parable. A man had a fig-tree || planted in his vineyard; and he came seeking fruit thereon, and found none. Then said he to the keeper of the vineyard, Behold three years I come seeking fruit from this fig-tree, and find none; cut it down: why doth it also cumber the ground? And he answering said to him, Lord, let it alone this year also, till I shall dig about it and dung it. Perhaps it may bear fruit: but if not, after that thou shalt cut it down.

V. 1. *The Galileans, whose blood Pilate had mingled with their sacrifices*---Some of the Followers of Judas Gaulonites. They absolutely refused to own the Roman Authority. Pilate surrounded and slew them, while they were worshipping in the Temple, at a public Feast.

V. 3. *Ye shall all likewise perish*---All ye of Galilee and of Jerusalem shall perish in the very same Manner. So the Greek Word implies. And so they did. There was a remarkable Resemblance between the Fate of these Galileans, and of the main Body of the Jewish Nation: The Flower of which was slain at Jerusalem, by the Roman Sword, while they were assembled at one of their great Festivals. And many thousands of them perished in the Temple itself, and were literally buried under its Ruins.

V. 6. *A man had a fig-tree*---Either we may understand God the Father by him that had the Vineyard, and Christ by him that kept it; or Christ Himself is He that hath it, and his Ministers they that keep it.

V. 7. *Three years*---Christ was then in the third Year of his Ministry. But it may mean only, several Years; a certain Number being put for an uncertain. *Why doth it also cumber the ground?*---That is, not only bear no Fruit itself, but take up the Ground of another Tree that would.

V. 11. *She*

- 10 And he was teaching in one of the synagogues
 11 on the sabbath. And behold, there was a woman
 who had had a spirit of infirmity eighteen years, and
 was bowed together, and utterly unable to lift up
 12 herself. And Jesus seeing her, called her to him,
 and said to her, Woman, thou art loosed from thy
 13 infirmity. And he laid *his* hands on her, and im-
 mediately she was made straight, and glorified
 14 God. And the ruler of the synagogue being
 much displeased, because Jesus had healed on the
 sabbath day, answered and said to the multitude,
 There are six days, in which *men* ought to work:
 on these therefore come and be healed, and not
 15 on the sabbath. The Lord answered him and
 said, Thou hypocrite, doth not each of you loose
 his ox or ass from the stall on the sabbath, and
 16 lead *him* away to watering? And ought not this
 woman, being a daughter of Abraham, whom Sa-
 tan had bound to *these* eighteen years, to be loosed
 17 from this bond on the sabbath? And when he
 had said these things, all his adversaries were
 ashamed: and all the multitude rejoiced for all
 the glorious things that were done by him.
 18 * Then said he, To what is the kingdom of
 19 God like, and to what shall I resemble it? It is
 like a grain of mustard-seed which a man took
 and cast into his garden; and it grew and became
 a great tree, and the birds of the air lodged in
 20 the branches of it. † Again he said, Whereto
 21 shall I liken the kingdom of God? It is like
 leaven, which a woman took and covered up in

V. 11. *She was bowed together and utterly unable to lift up herself*—The evil Spirit which possessed her, afflicted her in this Manner. To many doubtless it appeared a natural Distemper. Would not a modern Physician have termed it a *nervous Case*?

V. 15. *Thou hypocrite*—For the real Motive of his speaking was Envy, not (as he pretended) pure Zeal for the Glory of God.

V. 16. *And ought not this woman?*—*Is it not* any human Creature, which is so far better than an Ox or an Ass? Much more, *this daughter of Abraham*—Probably in a spiritual as well as natural Sense, *to be loosed?*

V. 21. *Covered up*—So that, for a Time, Nothing of it appeared.

Z. 2

V. 24. *Strive*

three measures of meal, till the whole was leavened.

- 22 And he went thro' all the cities and villages,
 23 teaching and journeying toward Jerusalem. Then
 said one to him, Lord, are there few that are saved?
 24 And he said to him, * Strive to enter in thro' the
 strait gate; for many, I say to you, will seek to
 25 enter in, and shall not be able. When once the
 master of the house is risen up and hath shut the
 door, and ye begin to stand without, and knock
 at the door, saying, Lord, Lord, open to us: He
 shall answer and say to you, I know you not
 26 whence ye are. Then shall ye say, We have eaten
 and drank in thy presence, and thou hast taught
 27 in our streets. † But he shall say, I tell you I
 know not whence ye are: depart from me, all ye
 28 workers of iniquity. ‡ There shall be weeping
 and gnashing of teeth, when ye shall see Abraham,
 and Isaac, and Jacob, and all the prophets in
 the kingdom of God, and yourselves thrust out.
 29 And they shall come from the east and the west,
 and the north and the south, and shall sit down in
 30 the kingdom of God. || But behold, there are
 last who shall be first, and there are first who shall
 be last.

V. 24. *Strive to enter in*—Agonize. Strive as in an Agony. So the Word signifies. Otherwise none shall enter in. Barely seeking will not avail.

V. 25. And even *agonizing* will not avail, after the Door is shut. Agonize therefore now by Faith, Prayer, Holiness, Patience. And ye begin to stand without—Till then, they had not thought of it! O how new will that Sense of their Misery be? How late? How lasting? *I know not whence ye are*—I know not, that is, I approve not of your Ways.

V. 29. *They shall sit down in the kingdom of God*—Both the Kingdom of Grace and of Glory.

V. 30. *But there are last*—Many of the Gentiles who were latest called, shall be most highly rewarded; and many of the Jews who were first called, shall have no Reward at all.

V. 31. *Herod*

* Mat. vii. 13. † Mat. vii. 23. ‡ Mat. viii. 11. || Mat. xix. 30.

- 31 The same day came certain Pharisees saying to him, Go out and depart from hence; for Herod
 32 is minded to kill thee. And he said to them, Go and tell that fox, Behold, I cast out devils, and I perform cures to day and to morrow; and
 33 the third day I am perfected. But I must go on to day and to morrow, and the day following; for it cannot be that a prophet perish out of Je-
 34 rusalem. * O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children together as a bird *gathereth* her brood under *her*
 35 wings, and ye would not! Behold your house is left to you desolate; and I say to you, Ye shall

V. 31. *Herod is minded to kill thee*—Possibly they gave him the Caution out of Good-will.

V. 32. *And he said, Go and tell that fox*—With great Propriety so called, for his Subtily and Cowardice. The Meaning of our LORD's Answer is, Notwithstanding all that he can do, I shall, for the short Time I have left, do the Works of Him that sent me. When that Time is fulfilled, I shall be offered up. Yet not here, but in the bloody City. *Behold, I cast out devils*—With what Majesty does He speak to his Enemies? With what Tenderneſs to his Friends! *The third day I am perfected*—On the third Day He left Galilee, and set out for Jerusalem, to die there.

But let us carefully distinguish between those Things wherein *Ch. iſt* is our Pattern, and those which were peculiar to his Office, His extraordinary Office justified Him, in using that *Severity of Language*, when speaking of *wicked Princes and corrupt Teachers*, to which we have no Call; and by which we should only bring Scandal on Religion, and Ruin on ourselves, while we irritated rather than convinced or reformed those, whom we so indecently rebuked.

V. 33. *It cannot be, that a prophet perish out of Jerusalem*—Which claims Prescription for murdering the Messengers of God. Such Cruelty and Malice cannot be found elsewhere.

V. 34. *How often would I have gathered thy children together*—Three solemn Visits He had made to Jerusalem since his Baptism, for this very Purpose.

V. 35. *Your house is left to you desolate*—Is now irrevocably assigned to Desolation and Destruction: *And verily I say to you*, after a very short space, *ye shall not see me till the time come, when taught by your Calamities, ye shall be ready and disposed to say, Blessed is he that cometh in the name of the Lord*. It does not imply, that they should then see Jesus at all; but only, that they would earnestly wish for the Messiah, and in their Extremity be ready to entertain any who should assume that Character.

not see me, till *the time* come when ye shall say,
Blessed is he that cometh in the name of the
Lord.

- XIV. And as he went into the house of one of the
chief Pharisees on the sabbath, to eat bread, they
2 were watching him. And behold there was a
3 certain man before him, who had the dropsy. And
Jesus answering spake to the Scribes and Pharisees,
saying, Is it lawful to heal on the sabbath day?
4 But they held their peace. And he took him and
5 healed him, and let *him* go, And answered them,
saying, Which of you shall have an ass or an ox
fallen into a pit, and will not straightway pull him
6 out on the sabbath day? And they could not an-
swer him again to these things.
7 And he spake a parable to them that were in-
vited, when he marked how they chose the chief
8 seats, saying to them, When thou art invited by
any man to a marriage-feast, sit not down in the
highest place, lest a more honourable man than
9 thou be invited by him. And he that invited thee
and him come and say to thee, Give this man
place. And then thou shalt begin with shame to
10 take the lowest place. But when thou art invited,
go and sit down in the lowest place, that when
he who invited thee cometh, he may say, Friend,
go up higher: then shalt thou have honour in the
11 presence of them that sit at table with thee. † For
every one that exalteth himself shall be humbled,
and he that humbleth himself shall be exalted.

V. 2. *There was a certain man before him*—It does not appear, that
he was come thither with any insidious Design. Probably he came,
hoping for a Cure; or perhaps was one of the Family.

V. 3. *And Jesus answering spake*—Answering the Thoughts which
He saw rising in their Hearts.

V. 7. *He spake a parable*—The ensuing Discourse is so termed,
because several Parts are not to be understood literally. The general
Scope of it is, not only at a Marriage-Feast, but on every Occasion,
He that exalteth himself shall be abased, and he that abaseth himself shall be
exalted.

V. 12. *Call*

- 12 Then said he also to him that had invited him,
 When thou makest a dinner or a supper, call not
 thy friends, nor thy brethren, nor thy kinsmen,
 nor *thy* rich neighbours, lest they also invite thee
 13 again, and a recompence be made thee. But when
 thou makest an entertainment, invite the poor, the
 14 disabled, the lame, the blind; And thou shalt be
 blessed; for they cannot recompense thee; but
 thou shalt be recompensed at the resurrection of
 the just.
- 15 And one of them that sat at table with him
 hearing these things, said to him, Happy is he
 16 that shall eat bread in the kingdom of God. Then
 said he to him, A certain man made a great sup-
 17 per, and invited many, And he sent his servant
 at supper time to say to them that were invited,
 18 Come, for all things are now ready. And they
 all with one *consent* began to make excuse. The
 first said to him, I have bought a field, and I must
 needs go and see it: I pray thee have me ex-
 19 cused. And another said, I have bought five yoke
 of oxen, and I go to prove them: I pray thee
 20 have me excused. And another said, I have mar-

V. 12. *Call not thy friends*—That is, I do not bid thee *call thy friends or thy neighbours*. Our LORD leaves these Offices of Humanity and Courtesy as they were, and teaches an higher Duty. But is it not implied herein, that we should be sparing in entertaining those that need it not, in order to assist those that do need, with all that is saved from those needless Entertainments? *Lest a recompence be made*—This Fear is as much unknown to the World, as even the Fear of Riches.

V. 14. *One of them that sat at table hearing these things*—And being touched therewith, said, *Happy is he that shall eat bread in the kingdom of God*—Alluding to what had been just spoken. It means, he that shall have a Part in the Resurrection of the Just.

V. 16. *Then said he*—Continuing the Allusion, *A certain man made a great supper*—As if he had said, All Men are not sensible of this Happiness. Many might have a Part in it, and will not.

V. 18. *They all began to make excuse*—One of them pleads only his own Will, *I go*: Another, a pretended Necessity, *I must needs go*. The third, Impossibility, *I cannot come*. All of them want the holy Hatred mentioned, ver 26. All of them perish by Things in themselves lawful. *I must needs go*—The most urgent worldly Affairs frequently fall out just at the Time when God makes the freest Offers of Salvation.

- 21 ried a wife, and therefore I cannot come. So the
 servant came, and shewed his lord these things.
 Then the master of the house being angry, said
 to his servant, Go out quickly into the streets and
 lanes of the city, and bring in hither the poor,
 and the disabled, and the lame, and the blind.
- 22 And the servant said, Sir, it is done as thou hast
 23 commanded; and yet there is room. And the
 lord said to the servant, Go out into the highways
 and hedges, and compel *them* to come in, that my
 24 house may be filled. For I say to you, that none
 of those men who were invited, shall taste of my
 supper.
- 25 And great multitudes went with him. And he
 26 turned and said to them, * If any man come to
 me, and hate not his father, and mother, and wife,
 and children, and brethren, and sisters, yea, and
 27 his own life also, he cannot be my disciple. And
 whosoever doth not bear his cross, and come after
 28 me, cannot be my disciple. And which of you
 intending to build a tower sitteth not down first,
 and computeth the cost, whether he hath sufficient
 29 to finish it? Lest haply after he hath laid the
 foundation, and is not able to finish *it*, all that be-
 30 hold mock him, saying, This man began to
 31 build, and was not able to finish. Or what
 king marching to encounter another king in war,

V. 21. *The servant came and shewed his lord these things*—So Ministers ought to lay before the LORD in Prayer, the Obedience or Disobedience of their Hearers.

V. 23. *Compel them to come in*—With all the Violence of Love, and the Force of GOD's Word. Such Compulsion, and such only, in Matters of Religion, was used by *Christ* and his Apostles.

V. 24. *For* refers to *Go out*, ver. 23.

V. 26. *If any man come to me, and hate not his father*—Comparatively to *Christ*: Yea, so as actually to renounce his Field, Oxen, Wife, all Things, and *act as if* he hated them, when they stand in Competition with Him.

V. 28. *And which of you intending to build a tower*—That is, and whoever of you intends to follow me, let him first seriously weigh these Things.

V. 31. *Another king*—Does this mean, the Prince of this World? Certainly he has greater Numbers on his Side. How numerous are his Children and Servants?

V. 33. So.

fitteth not down first, and consulteth whether he be able with ten thousand, to meet him that
 32 cometh against him with twenty thousand? If not, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of
 33 peace. So every one of you, who forsaketh not
 34 all that he hath, cannot be my disciple. † Salt is good: but if the salt have lost its favour,
 35 wherewith shall it be seasoned? It is neither fit for the land nor yet for dung; they cast it out. He that hath ears to hear, let him hear.

XV. Then drew near to him all the publicans and
 2 sinners, to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth
 3 sinners and eateth with them. And he spake a
 4 parable to them, saying, † Who of you having an hundred sheep, and losing one of them, doth not leave the ninety and nine in the wilderness,
 5 and go after that which is lost, till he find it? And having found it, he layeth it on his shoulders re-

V. 33. *So*—Like this Man, who being afraid to face his Enemy, sends to make Peace with him, *every one who forsaketh not all that he hath*—1. By withdrawing his Affections from all the Creatures; 2. By enjoying them only *in and for God*, only in such a Measure and Manner as leads to Him; 3. By hating them all, in the Sense above-mentioned, *cannot be my disciple*—But will surely desist from building that Tower, neither can he persevere in fighting the good Fight of Faith.

V. 34. *Salt*—Every Christian, but more eminently every Minister.

V. 1. *All the publicans*—That is, all who were in that Place. It seems our LORD was in some Town of Galilee of the Gentiles, from whence He afterwards went to Jerusalem, ch. xvii. 11.

V. 3. *He spake*—Three Parables of the same Import; for the Sheep, the Piece of Silver, and the lost Son, all declare (in direct Contrariety to the Pharisees and Scribes) in what Manner God receiveth Sinners.

V. 4. *Leave the ninety and nine in the wilderness*—Where they used to feed: All uncultivated Ground, like our Commons, was by the Jews termed *Wilderness* or Desert. *And go after*—In recovering a lost Soul, God, as it were, labours. May we not learn hence, that to let them alone who are in Sin, is both unchristian and inhuman?

V. 7. *For*

- joicing. And coming home, he calleth together his friends and neighbours, saying to them, Rejoice with me; for I have found my sheep which was
 7 lost. I say to you, Thus joy shall be in heaven, over one sinner that repenteth, more than over ninety and nine just persons, who do not need re-
 8 pentance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently
 9 till she find it? And having found it, she calleth *her* friends and neighbours together, saying, Re-
 10 joice with me, for I have found the piece which I had lost. Thus I say to you, there is joy in the presence of the angels of God, over one sinner that repenteth.
- 11 And he said, A certain man had two sons. And
 12 the younger of them said to his father; Father, give me the portion of goods that falleth to me.
 13 And he divided to them *his* substance. And not many days after, the younger son having gathered all together, took a journey into a far country, and there squandered away his substance, living riot-

V. 7. *Joy shall be*—Solemn and festal Joy, *in heaven*—First in our blessed Lord Himself, and then among the Angels and Spirits of just Men, perhaps informed thereof by God Himself, or by the Angels who ministered to them. *Over one sinner*—One gross, open, notorious Sinner, *that repenteth*—That is thoroughly changed in Heart and Life; *more than over ninety and nine just persons*—Comparatively just, outwardly blameless, *that need not such a repentance*: For they need not, cannot repent of the Sins which they never committed.

The Sum is, as a Father peculiarly rejoices, when an extravagant Child, supposed to be utterly lost, comes to a thorough Sense of his Duty: Or as any other Person who has recovered what he had given up for gone, has a more sensible Satisfaction in it, than in several other Things equally valuable, but not in such Danger: So do the Angels in Heaven peculiarly rejoice, in the Conversion of the most abandoned Sinners. Yea, and God Himself so readily forgives and receives them, that He may be represented as having Part in the Joy.

V. 12. *Give me the part of goods that falleth to me*—See the Root of all Sin! A Desire of disposing of ourselves; of Independency on God!

V. 13. *He took a journey into a far country*—Far from God: God was not in all his Thoughts: *And squandered away his substance*—All the Grace he had received.

14 ously. And when he had spent all, there arose a
mighty famine in that country; and he began to
15 be in want. And he went and joined himself to
a citizen of that country; and he sent him into
16 his fields, to feed swine. And he would fain have
filled his belly with the husks that the swine ate:
17 and no man gave to him. And coming to himself
he said, How many hired servants of my father have
bread enough and to spare, and I am perishing
18 with hunger? I will arise and go to my father,
and will say to him, Father, I have sinned against
19 heaven and before thee: I am no more worthy
to be called thy son: make me as one of thy hired
20 servants. And he arose and came to his father:
But while he was yet a great way off, his father
saw him, and his bowels yearned, and he ran, and
21 fell on his neck and kissed him. And the son said
unto him, Father, I have sinned against heaven and
before thee, and am no more worthy to be called
22 thy son. But the father said to his servants, Bring
forth the best robe and put *it* on him, and put a
23 ring on his hand, and shoes on *his* feet. And
bring hither the fatted calf, and kill *it*, and let us

V. 14. *He began to be in want*—All his worldly Pleasures failing, he grew conscious of his Want of real Good.

V. 15. *And he joined himself to a citizen of that country*—Either the Devil, or one of his Children; the genuine Citizens of that Country, which is far from God. *He sent him to feed swine*—He employed him in the base Drudgery of Sin.

V. 16. *He would fain have filled his belly with the husks*—He would fain have satisfied himself with worldly Comforts. Vain, fruitless Endeavour!

V. 17. *And coming to himself*—For till then he was beside himself, as all Men are, so long as they are without God in the World.

V. 18. *I will arise and go to my father*—How accurately are the first Steps of true Repentance here pointed out? *Against heaven—Against God.*

V. 20. *And he arose and came to his father*—The Moment he had resolved, he began to execute his Resolution. *While he was yet a great way off, his father saw him*—Returning, starved, naked.

V. 22. *But the father said*—Interrupting him, before he had finished what he intended to say. So does God frequently cut an earnest Confession short, by a Display of his pardoning Love.

V. 23. *Let us be merry*—Both here, and wherever else this Word occurs, whether in the Old or New Testament, it implies Nothing

- 24 eat and be merry. For this my son was dead and
 is alive again: he was lost and is found. And
 25 they began to be merry. Now his elder son
 was in the field. And as he came and drew nigh
 26 to the house, he heard musick and dancing. And
 calling one of the servants, he asked what these
 27 things meant? And he told him, Thy brother is
 come, and thy father hath killed the fatted calf,
 28 because he hath received him in good health. But
 he was angry, and would not go in: therefore his
 29 father coming out intreated him. And he answer-
 ing said to his father, Lo, so many years do I serve
 thee, neither transgressed I thy commandment at
 any time; yet thou never gavest me a kid, that
 30 I might make merry with my friends. But as soon
 as this thy son was come, who hath devoured thy
 substance with harlots, thou hast killed for him the
 31 fatted calf. And he said to him, Son, thou art
 always with me, and all that I have is thine.

of Levity, but a solid, serious, religious, Heart-felt Joy: Indeed this was the ordinary Meaning of the Word two hundred Years ago, when our Translation was made.

V. 25. *The elder son seems to represent the Pharisees and Scribes, mentioned, ver. 2.*

V. 27. *Thy father hath killed the fatted calf*—Perhaps he mentions this, rather than the Robe or Ring, as having a nearer Connexion with the Musick and Dancing.

V. 28. *He was angry, and would not go in*—How natural to us is this Kind of Resentment?

V. 29. *Lo, so many years do I serve thee*—So he was one of the Instances mentioned, ver. 7. How admirably therefore does this Parable confirm that Assertion! *Yet thou never gavest me a kid, that I might make merry with my friends*—Perhaps God does not usually give much Joy to those who never felt the Sorrows of Repentance.

V. 31. *Thou art ever with me, and all that I have is thine*—This suggests a strong Reason against murmuring at the Indulgence shewn to the greatest of Sinners. As the Father's receiving the younger Son, did not cause him to disinherit the elder; so God's receiving notorious Sinners, will be no Loss to those who have always served Him: Neither will He raise these to a State of Glory, equal to that of those who have always served Him, if they have, upon the whole, made a greater Progress in inward as well as outward Holiness.

V. 32. *This*

32 But it was meet to make merry and be glad; for this thy brother was dead and is alive again, and was lost and is found.

V. 32. *This thy brother was dead and is alive*—A thousand of these delicate Touches in the inspired Writings, escape an inattentive Reader. In the 30th Verse the elder Son had unkindly and indecently said, *This thy son*. The Father in his Reply mildly reproves him, and tenderly says, *This thy brother*. Amazing Intimation, that the best of Men ought to account the worst Sinners their Brethren still; and should especially remember this Relation, when they shew any Inclination to return.

Our LORD in this whole Parable shews, not only that the Jews had no Cause to murmur at the Reception of the Gentiles (a Point which did not at that Time so directly fall under Consideration) but that if the Pharisees were indeed as good as they fancied themselves to be, still they had no Reason to murmur at the kind Treatment of any sincere Penitent. Thus does He condemn them, even on their own Principles, and so leaves them without Excuse.

We have in this Parable a lively Emblem of the Condition and Behaviour of Sinners in their natural State. Thus, when enriched by the Bounty of the great common Father, do they ungratefully run from him (ver. 12.) Sensual Pleasures are eagerly pursued, till they have squandered away all the Grace of God (ver. 13.) And while these continue, not a serious Thought of God can find a Place in their Minds. And even when Afflictions come upon them (ver. 14.) still they will make hard Shifts, before they will let the Grace of God, concurring with his Providence, persuade them to think of a Return (ver. 15, 16.)

When they see themselves naked, indigent, and undone, then they recover the Exercise of their Reason (ver. 17.) Then they remember the Blessings they have thrown away, and attend to the Misery they have incurred. And hereupon they resolve to return to their Father, and put the Resolution immediately in Practice (ver. 18, 19.)

Behold with Wonder and Pleasure, the gracious Reception they find, from divine, injured Goodness! When such a Prodigal comes to his Father, He sees him afar off (ver. 20.) He pities, meets, embraces him, and interrupts his Acknowledgments, with the Tokens of his returning Favour (ver. 21.) He arrays him with the Robe of a Redeemer's Righteousness, with inward and outward Holiness, adorns him with all his sanctifying Graces, and honours him with the Tokens of adopting Love (ver. 22.) And all this he does with unutterable Delight, in that he who was lost is now found (ver. 23, 24.)

Let no elder Brother murmur at this Indulgence, but rather welcome the Prodigal back into the Family. And let those who have been thus received, wander no more, but emulate the strictest Piety of those who for many Years have served their heavenly Father, and not transgressed his Commandments.

XVI. And he said also to his disciples, There was a certain rich man who had a steward: and he
 2 was accused to him as wasting his goods. And calling him, he said to him, Why hear I this of thee? Give an account of thy stewardship, for
 3 thou canst be no longer steward. And the steward said in himself, What shall I do? For my lord taketh away the stewardship from me. I cannot
 4 dig, to beg I am ashamed. I know what to do, that when I am removed from the stewardship,
 5 they may receive me into their houses. So having called to him every one of his lord's debtors, he said to the first, How much owest thou to my
 6 lord? And he said, An hundred measures of oil. He said to him, Take thy bill, and sit down quickly
 7 and write fifty. Then said he to another, And how much owest thou? He said, An hundred measures of wheat. He saith, Take thy bill, and
 8 write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are wiser in their ge-

V. 1. *And he said also to his disciples*—Not only to the Scribes and Pharisees, to whom he had hitherto been speaking, but to all the younger as well as the elder Brethren: To the returning Prodigals who were now *his disciples*. *A certain rich man had a steward*—CHRIST here teaches all that are now in Favour with God, particularly pardoned Penitents, to behave wisely, in what is committed to them.

V. 3. *To beg I am ashamed*—But not ashamed to cheat! This was likewise a Sense of Honour! “By Men call'd Honour, but by Angels Pride.”

V. 4. *I know*—That is, I am resolved, *what to do*.

V. 8. *And the lord commended the unjust steward*—Namely, in this Respect, Because he had used timely Precaution: So that tho' the Dishonesty of such a Servant be detestable, yet his Foresight, Care, and Contrivance, about the Interests of this Life, deserve our Imitation, with Regard to the more important Affairs of another. *The children of this world*—Those who seek no other Portion than this World: *Are wiser*—Not absolutely, for they are, one and all, egregious Fools; but they are more consistent with themselves; they are true to their Principles; they more steadily pursue their End; they are wiser in their generation—That is, in their own Way, *than the children of light*—The Children of God, whose Light shines to their Hearts.

V. 9. *And*

9 neration than the children of light. And I
 say to you, Make to yourselves friends of the
 mammon of unrighteousness, that, when ye fail,
 they may receive you into the everlasting habi-
 10 tations. He that is faithful in the least, is faith-
 ful also in much; and he that is unjust in the least,
 11 is unjust also in much. If therefore ye have not
 been faithful in the unrighteous mammon, who
 12 will intrust you with the true riches? And if ye
 have not been faithful in that which is another's,
 13 who will give you that which is your own? § No
 servant can serve two masters; for either he will
 hate the one, and love the other, or he will cleave
 to the one, and despise the other. Ye cannot serve
 God and Mammon.

V. 9. *And I say to you*—Be good Stewards even of the lowest Talents wherewith God hath intrusted you. *Mammon* means Riches or Money. It is termed the *Mammon of Unrighteousness*, because of the Manner wherein it is commonly either procured or employed. Make yourselves Friends of this, by doing all possible Good, particularly to the Children of God: *That when ye fail*, when your Flesh and your Heart faileth, when this earthly Tabernacle is dissolved, those of them who are gone before, may receive, may welcome you into the everlasting Habitations.

V. 10. And whether ye have more or less, see that ye be faithful as well as wise Stewards. *He that is faithful* in what is meanest of all, worldly Substance, is also faithful in Things of an higher Nature: And he that uses these lowest Gifts unfaithfully, is likewise unfaithful in spiritual Things.

V. 11. *Who will intrust you with the true riches?*—How should God intrust you with Spiritual and Eternal, which alone are true Riches?

V. 12. *If ye have not been faithful in that which was another's*—None of these temporal Things are yours: You are only Stewards of them, not Proprietors: God is the Proprietor of all: He lodges them in your Hands for a Season; but still they are his Property. Rich Men, understand and consider this. If your Steward uses any Part of your Estate (so called in the Language of Men) any farther, or any otherwise than you direct, he is a Knave: He has neither Conscience nor Honour. Neither have you either one or the other, if you use any part of that Estate, which is in Truth God's not your's any otherwise than He directs. *That which is your own*—Heaven, which when you have it, will be your own for ever.

V. 13. And you cannot be faithful to God, if you trim between God and the World; if you do not serve Him alone.

A 2 2

V. 15. *And*

14 And the Pharisees, who were covetous, heard
 15 all these things, and they derided him. And he
 said to them, Ye are they who justify yourselves
 before men: but God knoweth your hearts: and
 that which is highly esteemed among men, is an
 16 abomination before God. † The law and the
 prophets *were* until John: from that time the
 kingdom of God is preached, and every man
 17 forceth into it. ‡ Yet it is easier for heaven and
 18 earth to pass, than for one tittle of the law to fail.
 || Whosoever putteth away his wife and marrieth
 another, committeth adultery; and whosoever
 marrieth her that is put away from *her* husband,
 19 committeth adultery. There was a certain rich
 man, who was clothed in purple and fine linen,
 20 and feasted spendidly every day. And there was

V. 15. *And he said to them, Ye are they who justify yourselves before men*—The Sense of the whole Passage is, that Pride wherewith you justify yourselves, feeds Covetousness, *derides* the Gospel, (ver. 14.) and destroys the Law: (ver. 18.) All which is illustrated by a terrible Example. *Ye justify yourselves before men*—Ye think yourselves righteous, and persuade others to think you so.

V. 16. *The law and the Prophets were* in force until John: from that time the Gospel takes Place: And humble, upright Men receive it with inexpressible Earnestness.

V. 17. Not that the Gospel at all destroys the Law:

V. 18. But ye do; particularly in this notorious Instance.

V. 19. *There was a certain rich man*—Very probably a Pharisee, and one that *justified himself before men*—A very honest, as well as honourable Gentleman: Tho' it was not proper to mention his Name on this Occasion: *Who was clothed in purple and fine linen*—And doubtless *esteemed* on this Account, (perhaps, not only by those who sold it, but by most that knew Him) as encouraging Trade, and acting according to his Quality: *And feasted splendidly every day*—And consequently was *esteemed* yet more, for his Generosity and Hospitality in keeping so good a Table.

V. 20. *And there was a certain beggar named Lazarus* (according to the Greek Pronunciation) or *Eleazar*. By his Name it may be conjectured, he was of no mean Family, tho' it was thus reduced. There was no Reason for our LORD to conceal his Name, which probably was then well known. *Theophylact* observes, from the Tradition of the *Hebrews*, that he lived at *Jerusalem*. *Yea, the dogs also came and licked his sores*—It seems, this Circumstance is recorded to shew that all his Ulcers lay bare, and were not closed or bound up.

V. 22. *And*

† Mat. xi. 13. ‡ Mat. v. 18. || Mat. v. 31. xix. 7.

a certain beggar, named Lazarus, who was laid at
 21 his gate, full of sores; And desiring to be fed
 with the crumbs that fell from the rich man's
 22 table: yea, the dogs also came and licked his
 sores. And the beggar died, and was carried by
 angels into Abraham's bosom: the rich man also
 23 died and was buried: And in hell lifting up his
 eyes, being in torments, he seeth Abraham afar off
 24 And Lazarus in his bosom. And crying out, he
 said, Father Abraham, have mercy on me, and send
 Lazarus to dip the tip of his finger in water and
 cool my tongue; for I am tormented in this flame.
 25 But Abraham said, Son, remember that thou in
 thy life-time receivest thy good things, and like-
 wise Lazarus evil things: but now he is comfort-
 26 ed, and thou art tormented. And besides all this,
 between us and you, there is a great gulf fixed;
 so that they who would pass from hence to you,
 27 cannot, neither can they pass that *would come* to us
 from thence. Then he said, I pray thee, there-

V. 22. *And the beggar*—Worn out with Hunger, and Pain, and Want of all Things, *died*; and *was carried by angels* (amazing Change of the Scene!) *into Abraham's bosom*—So the Jews stiled Paradise; the Place where the Souls of good Men remain from Death to the Resurrection. *The rich man also died, and, was buried*—Doubtless with Pomp enough, tho' we do not read of his lying in State: That stupid, senseless, Pageantry, that shocking Insult on a poor, putrifying Carcase, was reserved for our enlightened Age!

V. 23. *He seeth Abraham afar off*—And yet knew him at that Distance: And shall not *Abraham's Children*, when they are together in Paradise, know each other!

V. 24. *Father Abraham, have mercy on me*—It cannot be denied, but here is one Precedent in Scripture, of praying to departed Saints: But who is it that prays, and with what Success? Will any, who considers this, be fond of copying after him?

V. 25. *But Abraham said, Son*—According to the Flesh. Is it not worthy of Observation, that *Abraham* will not revile even a damned Soul? Shall living Men revile one another? *Thou in thy life-time receivest thy good things*—Thou didst chuse and accept of worldly Things as *thy Good*, thy Happiness. And can any be at a Loss to know why he was in Torments? This damnable Idolatry, had there been Nothing more, was enough to sink him to the nethermost Hell.

V. 26. *Besides this, there is a great gulf fixed*—Reader, to which Side of it wilt thou go?

V. 28. *Leg?*

fore, father, that thou wouldest send him to my
 28 father's house: For I have five brethren; that he
 may testify to them, lest they also come into this
 29 place of torment. Abraham saith to him, They
 have Moses and the prophets; let them hear them.
 30 And he said, Nay, father Abraham; but if one
 31 go to them from the dead, they will repent. And
 he said to him, If they hear not Moses and the
 prophets, neither will they be persuaded tho' one
 rose from the dead.

XVII. Then said he to the disciples, * It is impos-
 sible but offences will come; but, wo to him
 2 thro' whom they come. It were better for him
 that a mill-stone were hanged about his neck, and
 he cast into the sea, than that he should offend one
 3 of these little ones. † Take heed to yourselves:
 if thy brother sin, rebuke him, and if he repent,
 4 forgive him. And if he sin against thee seven
 times in a day, and seven times in a day return to
 thee, saying, I repent, thou shalt forgive him.
 5 § And the apostles said to the Lord, Increase our
 6 faith. And the Lord said, If ye had faith as a

V. 28. *Lest they also come into this place*—He might justly fear lest their Reproaches should add to his own Torment.

V. 31. *Neither will they be persuaded*—Truly to repent: For this implies an entire Change of Heart: But a thousand Apparitions cannot effect this. God only can, applying his Word.

V. 1. *It is impossible but offences will come*—And they ever did, and do come chiefly by Pharisees, that is, Men who trust in themselves that they are righteous, and despise others.

V. 2. *Little ones*—Weak Believers.

V. 3. *Take heed to yourselves*—That ye neither offend others, nor be offended by others.

V. 4. *If he sin against thee seven times in a day, and seven times in a day return, saying, I repent*—That is, if he gives sufficient Proof, that he does really repent, after having sinned ever so often, receive him just as if he had never sinned against thee. But this Forgiveness is due only to real Penitents. In a lower Sense we are to forgive all, penitent or impenitent, (so as to bear them the sincerest Good-will, and to do them all the Good we can :) And that not seven Times only, but seventy Times seven.

V. 5. *Lord, increase our faith*—That we may thus forgive, and may neither offend, nor be offended.

V. 6. *And he said, If ye had faith as a grain of mustard-seed*—If ye

* Mat. xviii. 6. Mark ix. 42. † Mat. xviii. 15. § Mat. xvii. 20.

grain of mustard-feed, ye might say to this sycamine-tree, Be thou rooted up, and be thou planted in the sea; and it should obey you. But which
 7 of you having a servant plowing or feeding cattle, will say to him as soon as he cometh from the
 8 field, Come and sit down to table? And will not rather say to him, Make ready wherewith I may
 sup, and gird thyself and serve me till I have eaten
 9 and afterward thou shalt eat and drink? Doth he thank that servant because he did the things
 10 that were commanded him? I think not. So likewise ye, when ye have done all the things that
 are commanded you, say, We are unprofitable servants: we have done what was our duty to do.

11 And as he went to Jerusalem, he passed thro' the
 12 midst of Samaria and Galilee. And as he entered into a certain village, there met him ten
 13 lepers, who stood afar off: And they lifted up *their* voice and said, Jesus, master, have mercy on
 14 us. And seeing *them*, he said to them, Go shew yourselves to the priests. And as they went, they
 were cleansed.

15 And one of them, when he saw that he was
 healed, turned back, and with a loud voice glorified God. And fell down on *his* face at his feet,
 16 giving him thanks: and he was a Samaritan. And
 17 Jesus answering said, Were there not ten cleansed?
 18 But where are the nine? There are not found re-

ye had the least Measure of true Faith, no Instance of Duty would be too hard for you. *Ye would say to this sycamine tree*—This seems to have been a Kind of proverbial Expression.

V. 7. *But which of you*—But is it not meet, that you should first obey, and then triumph? Tho' still with a deep Sense of your utter Unprofitableness.

V. 9. *Doth he thank that servant*—Does he account himself obliged to him?

V. 10. *When ye have done all, say, We are unprofitable servants*—For a Man cannot profit God. Happy is he who judges himself an unprofitable Servant: Miserable is he, whom God pronounces such. But tho' we are unprofitable to *Him*, our serving him is not unprofitable to *us*. For he is pleased to give by his Grace a Value to our Good Works, which in Consequence of his Promise, intitles us to an eternal Reward.

V. 20. *The*

turning to give Glory to God, save this stranger. And he said to him, Arise and go, thy faith hath saved thee.

- 20 And being asked by the Pharisees, When cometh the kingdom of God, He answered them and said, The kingdom of God cometh not with observation.
- 21 Neither shall they say, Lo here, or lo there; for behold, the kingdom of God is within you.
- 22 And he said to the disciples, The days will come, when ye shall desire to see one of the days
- 23 of the Son of man, and shall not see it. * And when they shall say to you, See here; see there:
- 24 go not, nor follow them. For as the lightning that lightneth out of the one part under heaven, shineth to the other part under heaven, so shall the
- 25 Son of man be in his day. But first he must suffer many things, and be rejected by this generation.
- 26 † And as it was in the days of Noah, so shall it
- 27 be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, till the day that Noah entered into the ark, and the flood came and destroyed them all.
- 28 Likewise also as it was in the days of Lot: they ate, they drank, they bought, they sold, they
- 29 planted, they builded: But the day that Lot went out of Sodom, it rained fire and brimstone

V. 20. *The kingdom of God cometh not with observation*—With such outward Pomp as draws the Observation of every one.

V. 21. *Neither shall they say, Lo here, or lo there*—This shall not be the Language of those, who are, or shall be sent by me, to declare the Coming of my Kingdom. *For behold the kingdom of God is within or among you*—Look not for it in distant Times or remote Places: It is now in the midst of you: It is come: It is present in the Soul of every true Believer: It is a spiritual Kingdom, an internal Principle. Wherever it exists, it exists in the Heart.

V. 22. *Ye shall desire to see one of the days of the Son of man*—One Day of Mercy, or one Day wherein you might converse with me, as you do now.

V. 23. *They shall say, See Christ is here, or there*—Limiting his Presence to this or that Place.

V. 24. *So shall also the Son of man be*—So swift, so wide, shall his Appearing be: *In his day*—The last Day.

V. 26. *The days of the Son of man*—Those which immediately follow, that which is eminently styled *his day*.

V. 31. *In*

* Mat. xxiv. 23.

† Mat. xxiv. 37.

30 from heaven and destroyed them all. Even thus
 31 shall it be in the day that the Son of man is re-
 vealed. In that day, he that shall be on the
 house-top and his goods in the house, let him not
 go down to take them away: and he that is in
 32 the field, let him likewise not return back. Re-
 33 member Lot's wife. * Whosoever shall seek to
 save his life, shall lose it, and whosoever shall lose
 34 his life, shall preserve it. I tell you, in this night,
 there shall be two men in one bed; one shall be
 35 taken and the other left. Two women shall be
 grinding together; one shall be taken and the
 36 other left. Two men shall be in the field; one
 37 shall be taken and the other left. † And they an-
 swering said to him, Where Lord? And he said
 to them, Wheresoever the body is, there will the
 eagles be gathered together.

XVIII. And he spake a parable to them to this
 end, that they ought always to pray, and not to
 2 faint, Saying, There was in a certain city a judge
 3 who feared not God nor revered man. And
 there was a widow in that city, and she came to
 him, saying, Do me justice on mine adversary.
 4 And he would not for a while, but afterwards he
 said in himself, Tho' I fear not God nor reverence
 5 man, Yet because this widow giveth me trouble,
 I will do her justice, lest by her continual com-
 6 ing she weary me out. And the Lord said, Hear

V. 31. *In that day*—(Which will be the grand Type of the last Day) when ye shall see *Jerusalem* encompassed with Armies.

V. 32. *Remember Lot's wife*—And escape with all Speed, without ever looking behind you.

V. 33. The Sense of this and the following Verses is, Yet as great as the Danger will be, do not seek to save your Life by violating your Conscience; if you do, you will surely lose it: Whereas if you should lose it for my Sake, you shall be paid with Life everlasting. But the most probable Way of preserving it now, is to be always ready to give it up: A peculiar Providence shall then watch over you and put a Difference between you and other Men.

V. 1. *He spake a parable to them*—Thus and the following Parable, warn us against two fatal Extremes, with regard to Prayer: The former against Faintness and Weariness, the latter against Self-confidence.

V. 7. *And*

* *Luke ix. 24. John xii. 25.*

† *Mat. xxiv. 28.*

what the unjust judge saith! And shall not God vindicate his own elect, who cry aloud to him day and night, though he bear long with them? I tell you he will vindicate them speedily. Yet when the Son of man cometh, will he find faith upon earth?

9 And he spake this parable to certain who trusted in themselves that they were righteous and despised others. Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood by himself and prayed thus, God, I thank thee, that I am not as other men are, rapacious, unjust, adulterers, or even as this publican. I fast twice in the week: I give tythes of all that I possess. And the publican standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, 14 God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall

V. 7. *And shall not God*—The most just Judge, *vindicate his own elect*—Preserve the *Christians* from all their Adversaries, and in particular save them out of the general Destruction, and avenge them of the *Jews*? *Tho' he bear long with them*—Tho' He does not immediately put an End, either to the Wrongs of the Wicked, or the Sufferings of good Men.

V. 8. *Yet when the Son of man cometh, will he find faith upon earth?*—Yet notwithstanding all the Instances both of his Long-suffering and of his Justice, whenever He shall remarkably appear, against their Enemies in this Age, or in After-ages, how few true Believers will be found upon Earth?

V. 9. *He spake this parable*—Not to Hypocrites, the Pharisee here mentioned was no Hypocrite, no more than an outward Adulterer: But he *sincerely trusted in himself, that he was righteous*, and accordingly told God so, in the Prayer which none but God heard.

V. 12. *I fast twice in the week*—So did all the strict Pharisees; every Monday and Thursday. *I give tithes of all that I possess*—Many of them gave one full Tenth of their Income in Tithes, and another Tenth in Alms. The Sum of this Plea is, I do no Harm; I use all the Means of Grace; I do all the Good I can.

V. 13. *The publican standing afar off*—From the Holy of Holies, *would not so much as lift up his eyes to Heaven*—Touched with Shame, which is more ingenuous than Fear.

V. 14. *This man went down*—From the Hill on which the Temple stood; *justified rather than the other*—That is, And not the other.

V 16. *Calling*

be humbled, and he that humbleth himself shall be exalted.

15 * And they brought to him also infants, that he might touch them; but the disciples seeing it,
16 rebuked them. But Jesus calling them to him, said, Suffer little children to come to me and forbid them not; for of such is the kingdom of God.
17 Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 † And a certain ruler asked him, saying, Good
19 master, what shall I do to inherit eternal life? But Jesus said to him, Why callest thou me good?
20 *There is none good save one, that is God.* Thou knowest the commandments, ‡ Do not commit
21 adultery. Do not murder. Do not steal. Do not bear false witness. Honour thy father and thy mother. And he said, All these have I kept
22 from my childhood. Jesus hearing these things, said to him, Yet lackest thou one thing: Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow
23 me. And when he heard this, he was very sorrowful; for he was very rich. And Jesus seeing that he was very sorrowful, said, How hardly shall they that have riches enter into the kingdom
25 of God? It is easier for a camel to go through a needle's eye, than for a rich man to enter into the
26 kingdom of God. And they that heard it said,
27 Who then can be saved? And he said, The things
28 impossible with men, are possible with God. Then

V. 16. *Calling them*—Those that brought the Children: *Of such is the kingdom of God*—Such are Subjects of the Messiah's Kingdom. And *such* as these it properly belongs to.

V. 22. *Yet lackest thou one thing*—Namely, To love God more than Mammon. Our Saviour knew his Heart, and presently put him upon a Trial which laid it open to the Ruler himself. And to cure his Love of the World, which could not in him be cured otherwise, *Christ* commanded him, To sell all that he had. But He does not command us to do this; but to use all to the Glory of God.

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B b

V. 34. *They*

* Mat. xix. 13. Mark x. 13.

† Mat. xix. 16. Mark x. 17.

‡ Exod. xx. 12, &c.

- Peter said, Lo we have left all and followed thee.
- 29 And he said to them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of
- 30 God's sake, Who shall not receive manifold more in the present time, and in the world to come life everlasting.
- 31 * Then he took to him the twelve, and said to them, Behold we go up to Jerusalem, and all things that are written by the prophets will be accom-
- 32 plished on the Son of man. For he will be delivered to the Gentiles, and will be mocked, and
- 33 spitefully intreated, and spitted on: And they will scourge him, and put him to death: and
- 34 the third day he will rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.
- 35 † And while he was yet nigh to Jericho, a cer-
- 36 tain blind man sat by the way-side begging. And hearing the multitude pass by, he asked, what it
- 37 meant? And they told him, Jesus of Nazareth passeth by. And he cried aloud, saying, Jesus,
- 38 passeth by. And he cried aloud, saying, Jesus, Son of David, have mercy on me. And they that
- 39 went before charged him to hold his peace; but he cried so much the more, Thou Son of David,
- 40 have mercy on me. And Jesus standing still, commanded him to be brought to him: and when he
- 41 was come near, he asked him, Saying, What wilt thou that I should do for thee? He said, Lord,
- 42 that I may receive my sight. And Jesus said to him, Receive thy sight, thy faith hath saved thee.
- 43 And immediately he received his sight, and followed him, glorifying God: And all the people seeing it, gave praise to God.

V. 34. *They understood none of these things*—The literal Meaning they could not but understand. But as they could not reconcile this to their preconceived Opinion of the Messiah, they were utterly at a loss in what parabolical or figurative Sense to take what He said concerning his Sufferings; having their Thoughts still taken up with the temporal Kingdom.

V. I. H.

- XIX. And he entered and passed through Jericho.
 2 And behold a man named Zaccheus, who was the
 3 chief of the publicans, and he was rich. And
 he sought to see Jesus who he was, and could not
 for the croud, because he was little of stature.
 4 And running before, he climbed up into a sycamore tree to see him; for he was to pass by that
 5 way. And Jesus, when he came to the place,
 looking up saw him, and said to him, Zaccheus,
 make haste and come down; for to-day I must
 6 abide at thy house. And he made haste and came
 7 down, and received him joyfully. And seeing *it*,
 they all murmured, saying, He is gone in to be a
 8 guest with a sinner. And Zaccheus stood and said
 to the Lord, Behold, Lord, the half of my goods
 I give to the poor, and if I have wronged any
 9 man of any thing, I restore *him* fourfold. And
 Jesus said to him, To day is salvation come to this
 house; forasmuch as he also is a son of Abraham.
 10 * For the Son of man is come to seek and to save
 that which was lost.

V. 1. *He passed thro' Jericho*—So that *Zaccheus* must have lived near the End of the Town; the Tree was in the Town itself. *And he was rich*—These Words seem to refer to the Discourse in the last Chapter, ver. 24—27, particularly to ver. 27. *Zaccheus* is a Proof, that it is possible, by the Power of God, for even a rich man to enter into the kingdom of heaven.

V. 2. *The chief of the publicans*—What we would term the Commissioner of the Customs. A very honourable as well as profitable Place.

V. 4. *And running before*—With great Earnestness, *He climbed up*—Notwithstanding his Quality: Desire conquering Honour and Shame.

V. 5. *Jesus said, Zaccheus, make haste and come down*—What a strange Mixture of Passions must *Zaccheus* have now felt, hearing one speak, as knowing both his Name and his Heart

V. 7. *They all murmured*—All who were near: tho' most of them, rather out of Surprise than Indignation.

V. 8. *And Zaccheus stood*—Shewing by his Posture his deliberate Purpose and ready Mind, *And said, Behold, Lord, I give*—I determine to do it immediately.

V. 9. *He also is a son of Abraham*—A Jew born, and as such has a Right to the first Offer of Salvation.

V. 12. *He*

- 11 And as they were hearing these things, he added and spake a parable, because he was nigh Jerusalem, and because they thought the kingdom of God
 12 would immediately appear. He said therefore, *
 13 A certain nobleman went into a far country, to receive for himself a kingdom, and to return.
 14 And having called ten of his servants, he gave them ten pounds, and said unto them, Trade till
 15 I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this
 16 man to reign over us. And when he was returned, having received the kingdom, he commanded these
 17 servants to be called to him, to whom he had given the money, to know what each had gained by
 18 trading. Then came the first, saying, Lord, thy
 19 pound hath gained ten pounds. And he said to him, Well done, good servant; because thou hast
 20 been faithful in a very little, be thou governor
 21 over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And
 22 he said to him likewise, Be thou also over five cities. And another came, saying, Lord, behold thy pound, which I have kept laid up in a napkin.
 For I feared thee, because thou art an austere man: thou takest up what thou layedst not down, and reapest what thou didst not sow. And he saith to him, Out of thy own mouth will I judge thee, thou wicked servant. Thou knewest that I

V. 11. *They thought the kingdom of God*—A glorious temporal Kingdom, would immediately appear.

V. 12. *He went into a far country to receive a kingdom*—Christ went to Heaven, to receive his sovereign Power as Man, even all Authority in Heaven and Earth.

V. 13. *Trade till I come*—To visit the Nation, to destroy Jerusalem, to judge the World: Or, in a more particular Sense, to require thy Soul of thee.

V. 14. *But his citizens*—Such were those of Jerusalem, hated him, and sent an embassy *against* him—The Word seems to imply, their sending Embassadors to a superior Court, to enter their Protest against his being admitted to the regal Power. In such a solemn Manner did the Jews protest, as it were, before God, that Christ should not reign over them. *This man*—So they call him in Contempt.

V. 15. *When he was returned*—In his Glory.

V. 23. *With*

am an austere man, taking up what I laid not
 23 down, and reaping what I did not sow! Where-
 fore then gavest thou not my money into the bank,
 and at my coming I should have received it with
 24 interest? And he said to them that stood by,
 Take the pound from him, and give it to him
 25 that hath ten pounds. (And they said to him,
 26 Lord, he hath ten pounds!) * For I say unto you,
 To every one that hath shall be given: but from
 him that hath not, even what he hath shall be
 27 taken away from him. Moreover those my ene-
 mies, who would not that I should reign over
 28 them, bring hither and slay before me. And
 having said these things, he went before, going
 up to Jerusalem.

29 † And as he drew nigh to Bethphage and Be-
 thany, at the mount called *the mount* of Olives, he
 30 sent two of his disciples, saying, Go ye into the
 village over against *you*, in which entering, ye
 shall find a colt tied, whereon never man yet sat,
 31 loose him and bring *him* hither. And if any man
 ask you, Why do ye loose *him*, thus shall ye say
 32 to him, The Lord hath need of him. And they
 that were sent went, and found even as he had
 33 said to them. And as they were loosing the colt,
 the owners thereof said to them, Why loose ye the
 34 colt? And they said, The Lord hath need of
 35 him. And they brought him to Jesus, and they
 cast their garments on the colt, and set Jesus there-
 36 on. And as he went they spread their clothes in
 37 the way. And when he was now come nigh,
 at the descent of the mount of Olives, the whole

V. 23. *With interest*—Which does not appear to be contrary to any Law of God or Man. But this is no Plea for *Usury*, that is, the taking such Interest as Implies any Degree of Oppression or Extortion.

V. 25. *They said*—With Admiration, not Envy.

V. 28. *He went before*—The foremost of the Company, shewing his Readiness to suffer.

V. 29. *He drew nigh to the Place where the Borders of Bethphage and Bethany met*, which was at the Foot of the *mount of Olives*.

V. 37. *The whole multitude began to praise God*—Speaking at once,

B b 2

as

- multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty
 38 works that they had seen, Saying, Blessed be the king that cometh in the name of the Lord:
 39 Peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude
 40 said to him, Master, rebuke thy disciples. And he answering said to them, I tell you, that if these
 41 should hold their peace, the stones would imme-
 42 diately cry out. And as he drew near, he be-
 42 held the city, and wept over it, saying, O that
 43 thou hadst known, even thou, at least in this thy
 43 day, the things *that are* for thy peace! But now they are hid from thine eyes. For the days shall
 come upon thee, that thine enemies shall cast a
 trench about thee, and compass thee round, and
 44 straiten thee on every side, And shall cast thee
 to the ground, and thy children *that are* in thee; and they shall not leave in thee one stone upon
 another: because thou knewest not the time of
 thy visitation.
 45 * And going into the temple, he drove out them
 46 that sold, and them that bought therein, Saying to them, It is written, † My house is the house of
 prayer, but ye have made it a den of thieves.

as it seems, from a divine Impulse, Words which most of them did not understand.

V. 38. *Peace in heaven*—God being reconciled to Man.

V. 39. *Rebuke thy disciples*—Paying thee this immoderate Honour.

V. 40. *If these should hold their peace, the stones* which lie before you, *would cry out*—That is, God would raise up some still more unlikely Instruments to declare his Praise. For the Power of God will not return empty.

V. 42. *O that thou hadst known, at least in this thy day*—After thou hadst neglected so many. *Thy day*—The Day wherein God still offers thee his Blessings.

V. 43. *Thine enemies shall cast a trench about thee, and compass thee round*—All this was exactly performed by Titus the Roman General.

V. 44. *And thy children within thee*—All the Jews were at that Time gathered together, it being the Time of the Passover. *They shall not leave one stone upon another*—Only three Towers were left standing for a Time, to shew the former Strength and Magnificence of the Place. But these likewise were afterwards levelled with the Ground.

V. 9. 4

* *Mat. xxi. 12. Mark xi. 12.*

† *Isaiah lvi. 7.*

47 And he was daily teaching in the temple. But
the chief priests and the Scribes, and the chief of
48 the people, sought to destroy him, And found
not what they might do; for all the people hung
upon him, to hear him.

XX. * And on one of those days, as he taught
the people in the temple and preached the gospel,
the chief priests and the Scribes came upon him,
2 with the elders, And spake to him, saying, Tell
us, by what authority dost thou these things, and
3 who is he that gave thee this authority? And he
answering, said, I will also ask you one thing, and
tell me, Was the baptism of John from heaven,
4 or of men? And they reasoned among themselves,
5 saying, If we say from heaven, he will say, Why
6 then did ye not believe him? But if we say of
men, all the people will stone us; for they are
7 persuaded that John was a prophet. And they
8 answered, They could not tell whence. Jesus
said to them, Neither tell I you, by what authority
I do these things.

9 † Then he spake this parable to the people:
A certain man planted a vineyard, and let it out
to husbandmen, and went into a far country for a
10 long time. And at the season he sent a servant to
the husbandmen, that they might give him of the
fruit of the vineyard: but the husbandmen beat
11 and sent him away empty. And again he sent
another servant; and they beat him also, and
treated *him* shamefully, and sent *him* away empty.
12 And again he sent a third, and they wounded him
13 also, and cast *him* out. Then said the Lord of the
vineyard, What shall I do? I will send my beloved
son; perhaps seeing him they will reverence *him*.
14 But the husbandmen seeing him, reasoned among
themselves, saying, This is the heir: Come, let
15 us kill him, that the inheritance may be ours. So

V. 9. *A long time*—It was a long Time from the Entrance of
the Israelites into Canaan, to the Birth of Christ.

* Mat. xxi. 23. Mark xi. 27.

† V. 16. *He*
† Mat. xxi. 33. Mark xii. 1.

they cast him out of the vineyard and killed him. What therefore will the Lord of the vineyard do to them? He will come and destroy these husbandmen, and give the vineyard to others. And hearing it they said, God forbid. And he looked on them and said, What is this then that is written, * The stone which the builders rejected, this is become the head of the corner. † Whosoever shall fall on that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and Scribes sought to lay hands on him the same hour; but they feared the people, for they knew he had spoken this parable against them.

‡ And watching him, they sent forth spies, feigning themselves to be just men, to take hold of his discourse, that they might deliver him to the power and authority of the governor. And they asked him, saying, Master, we know that thou speakest and teachest rightly, neither acceptest thou persons, but teachest the way of God in truth: Is it lawful for us, to give tribute to Cesar or no? But he observing their craftiness, said to them, Why tempt ye me? Shew me a penny. Whose image and inscription hath it? They answering said, Cesar's. He said, Render therefore to Cesar the things which are Cesar's, and to God

V. 16. *He will destroy these husbandmen*—Probably he pointed to the Scribes, chief Priests, and Elders: Who allowed, *He will miserably destroy those wicked men*, Matth. xxi. 41. but could not bear that this should be applied to themselves. They might also mean, God forbid that we should be guilty of such a Crime as your Parable seems to charge us with, namely, rejecting and killing the Heir. Our Saviour answers, But yet ye will do it, as is prophesied of you.

V. 17. *He looked on them*—To sharpen their Attention.

V. 20. *Just men*—Men of a tender Conscience. *To take hold of his discourse*—If he answered as they hoped he would.

V. 21. *Thou speakest*—In private, and *teachest*—In public.

V. 24. *Shew me a penny*—A Roman Penny, which was the Money that was usually paid on that Occasion.

V. 26. *They*

- 26 the things which are God's. And they could not take hold of his words before the people; and marvelling at his answer, they held their peace.
- 27 * Then certain of the Sadducees, who deny there is any resurrection, coming to him, asked
- 28 him, saying, Master, Moses wrote to us, † If a man's brother die, having a wife, and he die without children, that his brother should take his wife,
- 29 and raise up seed to his brother. Now there were seven brethren, and the first taking a wife, died
- 30 without children. And the second took her to
- 31 wife, and he died childless. And the third took her, and in like manner the seven also; and they
- 32 died and left no children. Last of all the woman died also. Therefore in the resurrection whose
- 33 wife of them is she? For seven had her to wife.
- 34 And Jesus answering said to them, The children of this world marry, and are given in marriage.
- 35 But they who are counted worthy to obtain that world, and the resurrection from the dead, neither
- 36 marry, nor are given in marriage. For neither can they die any more; for they are equal to angels, and are the children of God, being the children
- 37 of the resurrection. But that the dead are raised, even Moses shewed at the bush, ‡ when he calleth the Lord, The God of Abraham, and the God of

V. 26. *They could not take hold of his words before the people*—As they did afterwards before the Sanhedrim, in the Absence of the People, ch. xxii. 67; 68.

V. 34. *The children of this world*—The Inhabitants of Earth, marry and are given in marriage—As being all subject to the Law of Mortality: so that the Species is in Need of being continually repaired.

V. 35. *But they who obtain that world*—Which they enter into, before the resurrection of the dead.

V. 36. *They are the children of God*—In a more eminent Sense when they rise again.

V. 37. *That the dead are raised, even Moses, as well as the other Prophets shewed, when he calleth*—That is, when he recites the Words which God spoke of himself, *I am the God of Abraham, &c.* It cannot properly be said, that God is the God of any who are totally perished.

V. 38. *He*

* Mat. xxii. 23. Mark xii. 18. † Deut. xxv. 5. ‡ Exod. iii. 6.

38 Isaac, and the God of Jacob. For he is not a
 39 God of the dead, but of the living; so that all
 live to him. And some of the Scribes answering
 said, Master, Thou hast spoken excellently well.
 40 And after that, they durst not ask him any ques-
 tion at all.

41 * And he said to them, How say they that
 42 Christ is David's son? And David himself saith in
 43 the book of Psalms, † The Lord said unto my
 Lord, Sit thou on my right-hand, Till I make
 44 thine enemies thy footstool. David therefore calleth
 45 him Lord: How is he then his son? Then in
 the hearing of all the people, he said to his dis-
 46 ciples, ‡ Beware of the Scribes, who desire to
 walk in long robes, and love salutations in the
 markets, and the highest seats in the synagogues,
 47 and the chief places at feasts, § Who devour
 widows houses, and for a pretence make long
 prayers; these shall receive greater damnation.

XXI. || And looking up he saw the rich casting
 2 their gifts into the treasury. And he saw also a
 certain poor widow casting in thither two mites.
 3 And he said, Of a truth I say to you, This poor
 4 widow hath cast in more than they all. For all of

V. 38. *He is not a God of the dead, or there is no God of the dead*—That is, the Term God implies such a Relation, as cannot possibly subsist between Him and the Dead; who, in the *Sadducees'* Sense, are extinguished Spirits; who could neither worship Him, nor receive Good from Him. *So that all live to him*—All who have Him for their God, live to and enjoy Him. This Sentence is not an Argument for what went before; but the very Proposition which was to be proved. And the Consequence is apparently just. For as all the Faithful are the Children of *Abraham*, and the Divine Promise of being a *God to him and to his seed* is intailed upon them, it implies their continued Existence and Happiness in a future State as much as *Abraham's*. And as the Body is an essential Part of Man, it implies both his Resurrection and theirs; and so overthrows the entire Scheme of the *Sadducean* Doctrine.

V. 40. *They durst not ask him any question*—The *Sadducees* durst not. One of the *Scribes* did, presently after.

V. 1. *He looks up*—From those on whom his Eyes were fixed before.

V. 5. *Goodly*

* *Mat. xxii. 41. Mark xii. 35. † Psalm cx. 1. ‡ Mat. xxiii. 5. § Mat. xxiii. 14. || Mark xii. 41.*

these have of their abundance cast into the offerings of God: but she of her penury hath cast in all the living that she had.

- 5 * And as some spake of the temple, that it was
6 adorned with goodly stones and gifts, he said, *As*
for these things which ye behold, the days will
come, in which there shall not be left one stone
7 upon another, that shall not be thrown down. And
they asked him, saying, Master, when shall these
things be? And what is the sign, when these
8 things shall come to pass? And he said, Take
heed that ye be not deceived: for many shall
come in my name, saying, I am *the Christ*; and
9 the time is near. Go ye not after them. And
when ye shall hear of wars, and commotions, be
not terrified; for these things must be first; but
10 the end is not immediately. Then said he to them,
Nation shall rise against nation, and kingdom
11 against kingdom. And great earthquakes shall
be in divers places, and famines and pestilences,
and there shall be fearful sights and great signs
12 from heaven. † But before all these things they
shall lay their hands on you and persecute you,
delivering you up to the synagogues, and into pri-
sons, being brought before kings and rulers for
13 my name's sake. And it shall turn to you for a

V. 5. *Goodly stones*—Such as no Engines now in Use could have brought, or even set upon each other. Some of them (as an Eye-witness who lately measured them writes) were forty-five Cubits long, five high, and six broad, yet brought thither from another Country. *And gifts*—Which Persons delivered from imminent Dangers, had, in Accomplishment of their Vows, hung on the Walls and Pillars.

The Marble of the *Temple* was so White, that it appeared like a Mountain of Snow at a Distance. And the Gilding many Parts made it, especially when the Sun shone, a most splendid and beautiful Spectacle.

V. 8. *And the time is near*—When I will deliver you from all your Enemies. They are the Words of the Seducers.

V. 9. *Commotions*—Intestine Broils; civil Wars.

V. 11. *Fearful sights and signs from heaven*—Of which *Josephus* gives a circumstantial Account.

V. 13. *It shall turn to you for a testimony*—Of your having delivered your own Souls, and of their being without Excuse.

V. 18. *Not*

* Mat. xxiv. 1. Mark xiii. 1.

† Mark xiii. 9.

14 testimony. Settle it therefore in your hearts, not
 15 to premeditate what to answer. For I will give
 you a mouth and wisdom, which all your adver-
 16 saries shall not be able to gainsay or resist. * But
 ye shall be betrayed both by parents, and brethren,
 and kinsfolk, and friends; and *some* of you they
 17 will cause to be put to death. † And ye shall be
 18 hated by all men for my name's sake. But there
 shall not an hair of your head perish. In your
 19 patience possess ye your souls. And when ye
 20 see Jerusalem compassed with armies, then know
 21 that the desolation thereof is nigh. Then let
 them that are in Judea flee to the mountains, and
 let them that are in the midst of it, depart out,
 and let not them that are in the countries enter
 22 into it. For these are the days of vengeance, that
 23 all things which are written may be fulfilled. But
 wo to them that are with child, and to them that
 give suck in those days; for there shall be great
 distress in the land, and wrath on this people.

V. 18. *Not an hair of your head*—A proverbial Expression, *shall perish*—Without the special Providence of God. And then, not before the Time, nor without a full Reward.

V. 19. *In your patience possess ye your souls*—Be calm and serene, Masters of yourselves, and superior to all irrational and disquieting Passions. By keeping the Government of your Spirits, you will both avoid much Misery, and guard the better against all Dangers.

V. 21. *Let them that are in the midst of it*—Where Jerusalem stands (that is, they that are in Jerusalem) *depart out of it*, before their Retreat is cut off, by the uniting of the Forces near the City. *And let not them that are in the adjacent Countries*, by any Means enter into it.

V. 22. *All things which are written*—Particularly in Daniel.

V. 24. *They shall fall by the edge of the sword, and shall be led away captive*—Eleven hundred thousand perished in the Siege of Jerusalem, and above ninety thousand were sold for slaves. So terribly was this Prophecy fulfilled. *And Jerusalem shall be trodden by the Gentiles*—That is, inhabited. So it was indeed The Land was sold, and no Jew suffered even to come within Sight of Jerusalem. The very Foundations of the City were ploughed up, and an Heathen Temple built where the Temple of God had stood. *The times of the Gentiles*—That is, the Times limited for their treading the City; which shall terminate in the full Conversion of the Gentiles.

V. 25. *And*

* Mat. x. 21. † Mat. xxiv. 13. Mark xiii. 13.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden by the Gentiles, till
 25 the times of the Gentiles are fulfilled. * And there shall be signs in the sun, and moon, and stars; and upon the earth distress of nations, with
 26 perplexity, the sea roaring and tossing: Men fainting away for fear, and expectation of the things coming upon the world; for the powers
 27 of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory.

28 Now when these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh.

29 And he spake a parable to them, Behold the
 30 fig-tree and all the trees. When they now shoot forth, ye see and know of yourselves, that summer
 31 is now nigh. So likewise when ye see these things come to pass, know that the kingdom of God is

V. 24. *They shall fall by the edge of the sword, and shall be led away captive*—Eleven hundred thousand perished in the Siege of Jerusalem, and above ninety thousand were sold for Slaves. So terribly was this Prophecy fulfilled. *And Jerusalem shall be trodden by the Gentile*—That is, inhabited. So it was indeed. The Land was sold, and no Jew suffered to come within Sight of Jerusalem. The very Foundations of the City were ploughed up, and an heathen Temple built where the Temple of God had stood. *The times of the Gentiles*—That is, the Times limited for their treading the City; which shall terminate in the full Conversion of the Gentiles.

V. 25. *And then shall be*—Before the Great Day, which was typified by the Destruction of Jerusalem: *Signs*—Different from those mentioned, ver. 11, &c.

V. 28. *Now when these things*—Mentioned, ver. 8. and ver. 10, &c. *begin to come to pass, look up with firm Faith, and lift up your heads with Joy; for your redemption out of Many Troubles draweth nigh, by God's destroying your implacable Enemies.*

V. 29. *Behold the fig-tree and all the trees*—Christ spake this in the Spring, just before the Passover; when all the Trees were budding on the Mount of Olives, where they then were.

V. 30. *Ye know of yourselves*—Though none teach you.

V. 31. *The kingdom of God is nigh*—The Destruction of the Jewish City, Temple, and Religion, to make Way for the Advancement of my Kingdom.

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V. 31. Till

- 32 nigh. Verily I say unto you, this generation shall
 33 not pass away, till all things be effected. Heaven
 and earth shall pass away, but my words shall in
 34 no wise pass away. † But take heed to your-
 selves, lest at any time your hearts be over-loaded
 with gluttony and drunkenness, and the cares of
 this life, and so that day come upon you unawares.
 35 For as a snare shall it come on all them that sit on
 36 the face of the whole earth. Watch ye therefore
 and pray always, that ye may be counted worthy
 to escape all these things which will come to pass,
 and to stand before the Son of man.
 37 Now by day he was teaching in the temple;
 and at night going out he lodged at the mount
 38 called *the mount* of Olives. And all the people
 came early in the morning to him in the temple
 to hear him.

V. 32. *Till all things be fulfilled*---All that has been spoken of the Destruction of *Jerusalem*, to which the Question, ver. 7. relates : And which is treated of from the 8th to the 24th Verse.

V. 34. *Take heed lest at any time your hearts be overloaded with gluttony and drunkenness*---And was there Need to warn the Apostles themselves, against such Sins as these ? Then surely there is Need to warn even Strong *Christians*, against the very grossest Sins. Neither are we wise, if we think ourselves out of the Reach of any Sin : *And so that day*---Of Judgment or of Death *come upon you*, even you that are not of this World---*unawares*.

V. 35. *That sit*---Careless and at Ease.

V. 36. *Watch ye therefore*---This is the general Conclusion of all that precedes. *That ye may be counted worthy*---This Word sometimes signifies an Honour conferred on a Person, as when the Apostles are said, to be *Counted worthy to suffer Shame for Christ* (*Acts* v. 41.) Sometimes *meet or becoming* : As when *John* the Baptist exhorts, 'To bring fruits worthy of repentance' (*Luke* iii. 8.) And so to be *counted worthy to escape*, is, To have the Honour of it, and to be fitted or prepared for it. *To stand*---With Joy and Triumph : Not to fall before Him, as his Enemies.

V. 37. *Now by day*---In the Day-time, *he was teaching in the temple*---This shews how our LORD employed his Time, after coming to *Jerusalem* : But it is not said, He was *this day* in the Temple, and next Morning the People came. It does not therefore by any Means imply, That He came any more after this into the Temple.

V. 38. *And all the people came early in the morning to hear him*---How much happier were his Disciples in these early Lectures, than the Slumbers of the Morning could have made them on their Beds ! Let us not scruple to deny ourselves the Indulgence of unnecessary Sleep,

XXII. * Now the feast of unleavened bread drew
2 nigh, which is called the Passover. And the chief
priests and scribes sought how they might kill
him; but they feared the people.

3 Then entered Satan into Judas, surnamed Isca-
4 riot, being of the number of the twelve. And he
went and talked with the chief priests and cap-
5 tains, how he might betray him to them. And
they were glad and agreed to give him money.
6 And he promised and sought opportunity to betray
him to them, in the absence of the multitude.

7 † And the *first* day of unleavened bread was
8 come, when the passover was to be killed. And
he sent Peter and John, saying, Go and make
9 ready for us the passover, that we may eat it. And
they said to him, Where wilt thou that we make
10 it ready? And he said to them, Behold, when
ye are entered into the city, a man will meet you
bearing a pitcher of water; follow him into the
11 house where he entereth. And say to the master
of the house, The master saith to thee, Where is
the guest-chamber, where I shall eat the passover
12 with my disciples? And he will shew you a
large upper-room furnished: there make ready.
13 And they went, and found as he had said to them.
And they made ready the passover.

14 ‡ And when the hour was come, he sat down,
15 and the twelve apostles with him. And he said
to them, With desire have I desired to eat this

Sleep, that we may Morning after Morning place ourselves at his
Feet, receiving the Instructions of his Word and seeking those of his
Spirit.

V. 3. *Then entered Satan*—Who is never wanting to assist those,
whose Heart is bent upon Mischief.

V. 4. *Captains*—Called *Captains of the Temple*, ver. 52. They
were *Jewish* Officers, who presided over the Guards which kept
Watch every Night in the Temple.

V. 15. *With desire have I desired*—That is, I have earnestly desired
it. He desired it, both for the Sake of his Disciples, to whom He
desired to manifest Himself farther, at this solemn Parting: And for
the Sake of his whole Church, that He might institute the grand
Memorial of his Death.

V. 16. *For*

* *Mat. xxvi. 1. Mark xiv. 1. † Mat. xxvi. 17. Mark xiv.*
12. ‡ *Mat. xxvi. 20. Mark xiv. 17.*

16 passover with you, before I suffer. For I say to
 you, I will not eat thereof any more, till it be
 17 fulfilled in the kingdom of God. And he took
 the cup and gave thanks and said, Take this and
 18 divide *it* among yourselves. For I say to you, I
 will not drink of the fruit of the vine till the
 19 kingdom of God shall come. And he took bread,
 and gave thanks and brake *it*, and gave to them,
 saying, This is my body which is given for you;
 20 do this in remembrance of me. Likewise also the
 cup after supper, saying, This cup is the New
 Testament in my blood which is shed for you.
 21 But behold, the hand of him that betrayeth me is
 22 with me on the table. And truly the Son of man
 goeth as it was determined; but wo to that man
 23 by whom the Son of man is betrayed. And they
 inquired among themselves, Which of them it
 24 was, that would do this? There was also a

V. 16. *For I will not eat thereof any more*---That is, It will be the last I shall eat with you before I die. *The kingdom of God* did not properly commence till his Resurrection. Then was fulfilled what was typified by the Passover.

V. 17. *And he took the cup*---That Cup which used to be brought at the Beginning of the Paschal Solemnity, and said, *Take this and divide it among yourselves: for I will not drink*---As if He had said, Do not expect me to drink of it: I will drink no more before I die.

V. 19. *And he took bread*---Namely, some Time after, when Supper was ended, wherein they had eaten the Paschal Lamb. *This is my body*---As he had just now celebrated the Paschal Supper, which was called the Passover, so in the like figurative Language, He calls this Bread his Body. And this Circumstance of itself was sufficient to prevent any Mistake, as if this Bread was his real Body, any more than the Paschal Lamb was really the Passover.

V. 20. *This cup is the New Testament*---Here is an undeniable Figure, whereby the Cup is put for the Wine in the Cup. And this is called, *The New Testament in Christ's blood*, which could not possibly mean, that it was the New Testament itself, but only the Seal of it, and the Sign of that Blood which was shed to confirm it.

V. 21. *The hand of him that betrayeth me is with me on the table*---It is evident, *Christ* spake these Words, before He instituted the LORD's Supper: For all the other *Evangelists* mention the Sup, immediately after receiving which he went out: (*John* xiii. 30.) (Nor did he return any more, till he came into the Garden, to betray his Master,) Now this could not be dipped or given, but while the Meat was on the Table. But this was all removed before That Bread and Cup were brought.

V. 24. *There was also a contention among them*---It is highly probable

contention among them, Which of them was
 25 greatest. And he said to them, The kings of the
 Gentiles lord it over them, and they that exercise
 authority upon them have the title of benefactors.
 26 But ye *shall* not be so : but he that *is* greatest among
 you, let him be as the least, and he that *is* chief
 27 as he that serveth. For which *is* greater, he that
 sitteth at table, or he that serveth? *Is* not he
 that sitteth at table? But I am in the midst of
 28 you as he that serveth. Ye are they who have
 29 continued with me in my temptations. And I
 appoint to you a kingdom, as my Father to me,
 30 That ye may eat and drink at my table in my
 kingdom, and sit on thrones, judging the twelve
 31 tribes of Israel. And the Lord said, Simon,
 Simon, behold Satan hath desired *to have* you,
 32 that he might sift *you* as wheat. But I have prayed

ble, this was the same Dispute, which is mentioned by St. *Matthew* and St. *Mark* : And consequently, tho' it is related here, it happened some Time before.

V. 25. *They that exercise the most arbitrary authority over them, have from their Flatterers the vain title of benefactors.*

V. 26. *But ye are to be Benefactors to Mankind, not by Governing, but by Serving.*

V. 27. *For*—This He proves by his own Example. *I am in the midst of you*—Just now : See with your Eyes. I take no State upon me, but sit *in the midst*, on a Level with the lowest of you.

V. 28. *Ye have continued with me in my temptations*—And all his Life was nothing else, particularly from his entering on his public Ministry.

V. 29. *And I*—Will preserve you in all your Temptations, till ye enter into the Kingdom of Glory : *Appoint to you*—By these very Words. Not a Primacy to One, but a Kingdom to every one : On the same Terms : *As my Father hath appointed to me*—Who have fought and conquered.

V. 30. *That ye may eat and drink at my table*—That is, that ye may enjoy the highest Happiness, as Guests, not as Servants. These Expressions seem to be primarily applicable to the twelve Apostles, and secondarily, to all *Christ's* Servants and Disciples, whose Spiritual Powers, Honours and Delights are here represented in figurative Terms, with Respect to their Advancement both in the Kingdom of Grace and Glory.

V. 31. *Satan hath desired to have you*—My Apostles, *that he might sift you as wheat*—Try you to the uttermost.

V. 32. *But I have prayed for thee*—Who wilt be in the greatest Danger of all ; *that thy faith fail not*—Altogether : *And when thou*

- for thee that thy faith fail not; and when thou
 33 art returned, strengthen thy brethren. And he
 said to him, Lord, I am ready to go with thee
 34 both to prison and to death. And he said, I tell
 thee, Peter, it shall not be *the time of cock-crowing*
 this day, before thou wilt thrice deny that thou
 35 knowest me. And he said to them, When I
 sent you without purse, and scrip, and shoes, lacked
 36 ye any thing? And they said, Nothing. Then
 said he to them, But now he that hath a purse,
 let him take it, and likewise *his* scrip; and he
 that hath no sword, let him sell his garment and
 37 buy one. For I say to you, That this which is
 written must yet be accomplished in me, * And
 he was numbered with the transgressors. For the
 38 things concerning me have an end. And they
 said, Lord, behold here *are* two swords. And
 he said to them, It is enough.
 39 † And going out, he went, according to *his*
 custom, to the mount of Olives, and his disciples
 40 also followed him. And when he was at the
 place he said to them, Pray that ye enter not
 41 into temptation. And he was withdrawn from

art returned—From thy Flight, *strengthen thy brethren*—All that are weak in Faith; perhaps scandalized at thy Fall.

V. 34. *It shall not be the time of cock-crowing this day*—The common Time of Cock-crowing (which is usually about Three in the Morning) probably did not come, till after the Cock which *Peter* heard, had crowed twice if not oftener.

V. 35. *When I sent you—Lacked ye any thing?*—Were ye not borne above all Want and Danger?

V. 36. *But now*—You will be in quite another Situation. You will want every Thing. *He that hath no sword, let him sell his garment and buy one*—It is plain, this is not to be taken literally. It only means, This will be a Time of extreme Danger.

V. 37. *The things which are written concerning me, have an end*—Are now drawing to a Period; are upon the Point of being accomplished.

V. 38. *Here are two swords*—Many of *Galilee* carried them when they travelled, to defend themselves against Robbers and Assassins, who much infested their Roads. But did the Apostles need to seek such Defence? *And he said, It is enough*—I did not mean literally, That every one of you must have a Sword.

V. 40. *The place*—The Garden of Gethsemane.

V. 43. *Strengthen*

them about a stone's cast, and kneeling down,
 42 he prayed, Saying, Father, if thou art willing,
 remove this cup from me: nevertheless not my
 43 will, but thine be done. And there appeared to
 him an angel from heaven strengthening him.
 44 And being in an agony he prayed more earnestly:
 and his sweat was as it were great drops of blood
 45 falling down on the ground. And rising up from
 prayer, he came to his disciples, and found them
 46 sleeping for sorrow, And said to them, Why
 sleep ye? Rise and pray, lest ye enter into temp-
 tation.
 47 And while he yet spake, behold a multitude,
 and he that was called Judas, one of the twelve;
 went before them, and drew near to Jesus to kiss
 48 him. And Jesus said to him, Judas, betrayest
 49 thou the Son of man with a kiss? † And they
 who were about him seeing what would follow,
 said to him, Lord, shall we smite with the sword?
 50 And one of them smote the servant of the high
 51 priest, and cut off his right ear. And Jesus an-
 swering, said, Suffer ye thus far. And touching
 52 his ear he healed him. Then Jesus said to the

V. 43. *Strengthening him*—Lest his Body should sink and die before the Time.

V. 44. *And being in an agony*—Probably just now grappling with the Powers of Darkness; feeling the Weight of the Wrath of God, and at the same Time surrounded with a mighty Host of Devils, who exercised all their Force and Malice to persecute and distract his wounded Spirit. *He prayed more earnestly*—Even with stronger Cries and Tears: *And his sweat*—As cold as the Weather was: *Was as it were great drops of blood*—Which, by the vehement Distress of his Soul, were forced out of the Pores, in so great a Quantity, as afterwards united in large, thick, grumous Drops, and even fell to the ground.

V. 48. *Betrayest thou the Son of man*—Him whom thou knowest to be the Son of Man, the *Christ*?

V. 49. *Seeing what would follow*—That they were just going to seize Him.

V. 51. *Suffer me at least to have my Hands at Liberty thus far*, while I do one more Act of Mercy.

V. 52. *Jesus said to the chief priests, and captains, and the elders, who were come*—And all these came of their own Accord: The Soldiers and Servants were sent.

V. 53. *This*

† *Mat. xxvi. 51. Mark xiv. 47.*

chief priests, and captains of the temple, and the elders, who were come to him, Are ye come out
53 as against a robber with swords and clubs? When I was daily with you in the temple, ye stretched not forth *your* hands against me: but this is your hour and the power of darkness.

54 † Then taking him, they led him, and brought him to the high-priest's house: And Peter followed
55 afar off. And when they had kindled a fire in the midst of the hall, and were sat down together,
56 Peter sat down among them. But a certain maid seeing him as he sat by the light, and looking earnestly upon him, said, This *man* also was with
57 him. But he denied him, saying, Woman, I know him not. And after a while another saw
58 him and said, Thou also art of them. And Peter
59 said, Man, I am not. And about one hour after, another confidently affirmed, saying, Of a truth this *man* also was with him, for he is a Galilean.
60 And Peter said, Man, I know not what thou
61 meanest. And immediately, while he yet spake, the cock crew. And the Lord turning looked upon Peter. And Peter remembered the word of the Lord, how he had said to him, Before cock-
62 crowing, thou wilt deny me thrice. And Peter went out, and wept bitterly.

63 * And the men that held Jesus, mocked and

V. 53. *This is your hour*—Before which ye could not take me; and *the power of darkness*—The Time when Satan has Power.

V. 58. *Another man saw him, and said*—Observe here, in Order to reconcile the four Evangelists, that divers Persons concurred in charging Peter with belonging to *Christ*. 1. The Maid that let him in, afterwards seeing him at the Fire, first put the Question to him, and then positively affirmed, that he was with *Christ*. 2. Another Maid accused him to the Standers-by, and gave Occasion to the Man here mentioned, to renew the Charge against him, which caused the Second Denial. 3. Others of the Company took Notice of his being a Galilean, and were seconded by the Kinsman of *Malchus*, who affirmed he had seen him in the Garden. And this drew on the Third Denial.

V. 59. *And about one hour after*—So he did not recollect himself in all that Time.

V. 64. *And*

† *Mat. xxvi. 57. Mark xiv. 53. John xviii. 12.* * *Mat. xxvi. 67. Mark xiv. 65.*

- 64 smote him. And having blindfolded him, they
 struck him on the face, and asked him, saying,
 65 Prophecy, who is it that smote thee? And many
 other things blasphemously spake they against him.
 66 † And when it was day, the elders of the
 people and the chief priests and the Scribes
 came together, and led him into their council,
 67 Saying, Art thou the Christ? Tell us. And he
 said to them, If I tell you, ye will not believe.
 68 And if I also ask *you*, ye will not answer me, nor
 69 let *me* go. Hereafter shall the Son of man sit on
 70 the right-hand of the power of God, And
 they all said, Art thou then the Son of God?
 71 He said, Ye say *it*: I am. And they said, What
 farther need have we of evidence? For we ourselves
 have heard from his own mouth.

XXIII. † And the whole multitude of them arose
 2 and led him to Pilate. And they accused him,
 saying, We found this *fellow* perverting our nation,
 and forbidding to give tribute to Cesar, saying,
 3 that he himself is Christ a king. And Pilate
 asked him, saying, Art thou the king of the Jews?
 4 And he answering him said, Thou sayest. Then
 said Pilate to the chief priests and the multitude;
 I find no fault in this man.

V. 64. *And having blindfolded him, they struck him on the face*—This is placed by St. Matthew and Mark, after the Council's condemning Him. Probably He was abused in the same Manner, both before and after his Condemnation.

V. 65. *Many other things blasphemously spake they against him*—The Expression is remarkable. They charged Him with Blasphemy, because He said, He was the Son of God: But the Evangelist fixes that Charge on them, because He really was so.

V. 70. *They all said, Art thou then the Son of God?*—Both these, The Son of God, and the Son of Man, were known Titles of the Messiah, the one taken from his Divine, and the other from his Human Nature.

V. 4. *Then said Pilate*—After having heard his Defence: *I find no fault in this man*—I do not find that He either asserts or attempts any Thing seditious or injurious to Cesar.

V. 5. *He*

† Mat. xxvi. 63. Mark xiv. 61.
 xv. 1. John xviii. 28.

† Mat. xxvii. 1. Mark

5 But they were the more violent saying, He stir-
 reth up the people, teaching through all Judea,
 6 beginning from Galilee, to this place. Pilate
 hearing of Galilee asked, If the man was a Gali-
 7 lean? And when he knew, that he belonged to
 Herod's jurisdiction, he sent him to Herod, who
 8 himself was also in Jerusalem at that time. And
 Herod seeing Jesus was exceeding glad; for he
 had been long desirous to see him, because he had
 heard many things of him, and hoped to see some
 9 miracle done by him. And he questioned him in
 many words, but he answered him nothing. And
 10 the chief priests and Scribes stood and vehe-
 11 mently accused him. And Herod having, with
 his soldiers set him at nought, and mocked
 him, and arrayed him in a splendid robe, sent him
 12 back to Pilate. And the same day Pilate and Herod
 were made friends together: for before they were
 at enmity between themselves.
 13 And Pilate having called together the chief priests,
 14 and the rulers, and the people, Said to them, Ye
 have brought this man to me, as perverting the
 people; and behold, I having examined him before
 you, have found no fault in this man, touching
 15 the things whereof ye accuse him, Nor yet Herod;
 for I sent you to him; and lo, he hath done no-
 thing worthy of death. I will therefore chastise
 16 and release him. † For he was under a necessity
 17 of releasing one to them, at the feast. And they

V. 5. *He stirreth up the people, beginning from Galilee*---Probably they mentioned Galilee, to alarm Pilate, because the Galileans were notorious for Sedition and Rebellion.

V. 7. *He sent him to Herod*---As his proper Judge.

V. 8. *He had been long desirous to see him*---Out of mere Curiosity.

V. 9. *He questioned him*---Probably concerning the Miracles which were reported to have been wrought by him.

V. 11. *Herod set him at nought*---Probably judging Him to be a Fool, because He answered nothing. *In a splendid robe*---In royal Apparel; intimating that he feared nothing from this King.

V. 15. *He hath done nothing worthy of death*---According to the Judgment of Herod also.

V. 16. *I will therefore chastise him*---Here Pilate began to give Ground, which only encouraged them to press on.

V. 22. *H*

18 cried all at once, saying, Away with this *man*, and
 19 release to us Barabbas: (Who for an insurrection
 made in the city, and for murder had been cast
 20 into prison.) Pilate desiring to release Jesus,
 spake again to them. But they cried out, saying,
 21 Crucify, crucify him. He said to them the third
 22 time, Why, what evil hath he done? I have
 found no cause of death in him: I will therefore
 23 chastise and release him. But they were instant with
 loud voices, requiring that he should be crucified.
 And the voices of them and of the chief priests
 24 prevailed. And Pilate gave sentence, that what
 25 they desired should be done. And he released to
 them him, that for insurrection and murder had
 been cast into prison, whom they desired; but he
 delivered Jesus to their will.

26 * And as they led him away, they laid hold on
 one Simon a Cyrenian, coming out of the country;
 and on him they laid the cross, that he might
 27 bear it after Jesus. And there followed him a
 great company of people and of women, who also
 28 bewailed and lamented him. But Jesus turning to
 them, said, Daughters of Jerusalem, weep not for
 me, but weep for yourselves and for your children.
 29 For behold the days are coming in which they will
 say, Happy are the barren, and the wombs that
 never bare, and the paps that never gave suck.
 30 † Then shall they say to the mountains, Fall on
 31 us; and to the hills, Cover us. For if they do
 these things in the green tree, what shall be done
 32 in the dry? And there were also led two other
 men, malefactors, to be put to death with him.

V. 22. *He said to them the third time, Why what evil hath he done?—*
 As Peter, a Disciple of Christ, dishonoured Him by denying Him thrice,
 so Pilate, a Heathen, honoured Christ by thrice owning Him to be
 innocent.

V. 31. *If they do these things in the green tree, what shall be done in
 the dry?—*Our Lord makes Use of a proverbial Expression, frequent
 among the Jews, who compare a good Man to a green Tree, and a
 bad Man to a dead one: As if he had said, If an innocent Person
 suffer thus, what will become of the Wicked? Of those who are
 as ready for Destruction, as dry Wood for the Fire?

V. 34. *Then*

* Mat. xxvii. 31. Mark xv. 21. John xix. 16. † Hos. x. 8.

- 33 And when they were come to the place, called
the place of a scull, there they crucified him, and
 the two malefactors, one on the right-hand, and
 34 one on the left. Then said Jesus, Father, forgive
 them; for they know not what they do. And they
 parted his garments and cast lots. And the peo-
 35 ple stood beholding. And the rulers also with
 them derided *him*, saying; He saved others; let
 him save himself, if he be the Christ, the chosen
 36 of God. And the soldiers also mocked him, com-
 37 ing to him, and offering him vinegar, And saying,
 If thou be the king of the Jews, save thyself.
 38 * And an inscription also was written over him in
 Greek, and Latin, and Hebrew letters, THIS IS
 THE KING OF THE JEWS.
 39 And one of the malefactors, who were hanging,
 reviled him, saying, If thou be the Christ, save
 40 thyself and us. But the other answering, rebuked
 him, saying, Dost thou not fear God, seeing thou

V. 34. *Then said Jesus*—Our LORD passed most of the Time on the Cross in Silence: Yet seven Sentences which He spoke thereon, are recorded by the four Evangelists, tho' no one Evangelist has recorded them all. Hence it appears, that the four Gospels are as it were four Parts, which, joined together, make one Symphony: Sometimes one of these only, sometimes two or three, sometimes all sound together. *Father*—So He speaks both in the Beginning and at the End of his Sufferings on the Cross: *Forgive them*—How striking is this Passage! While they are actually nailing him to the Cross, He seems to feel the Injury they did to their own Souls, more than the Wounds they gave him; and as it were to forget his own Anguish out of a Concern for their own Salvation.

And how eminently was his Prayer heard? It procured Forgiveness for all that were penitent, and a Suspension of Vengeance even for the Impenitent.

V. 35. *If thou be the Christ*: V. 37. *If thou be the king*—The Priests deride the Name of *Messiah*; the Soldiers the Name of *King*.

V. 39. *And one of the malefactors reviled him*—St. Matthew says, *the robbers*; St. Mark, *they that were crucified with him, reviled him*. Either therefore St. Matthew and Mark put the Plural for the Singular (as the best Authors sometimes do) or both reviled Him at the first, till one of them felt "the overwhelming Power of saving Grace."

V. 40. *The other rebuked him*—What a surprising Degree was here of Repentance, Faith, and other Graces! And what Abundance of good Works, in his public Confession of his Sin, Reproof of his Fellow-criminal, his honourable Testimony to *Christ*, and Profession of Faith in Him, while he was in so disgraceful Circumstances, as

- 41 art in the same condemnation? And we indeed justly;
 for we receive the due reward of our deeds: but this
 42 *person* hath done nothing amiss. And he said to Jesus,
 Lord, remember me, when thou comest in thy king-
 43 dom. And Jesus said to him, Verily I say unto
 thee, To-day shalt thou be with me in paradise.
 44 * And it was about the sixth hour; and there was
 darkness over all the earth till the ninth hour. And
 45 the sun was darkened, and the veil of the temple was
 46 rent in the midst. And Jesus crying with a loud
 voice, said, Father, into thy hands I commend my
 47 spirit. And having said thus, he expired. And
 the centurion seeing what was done, glorified God,
 48 saying, Certainly this was a righteous man. And
 all the people who had come together to that sight,
 beholding the things which were done, returned,
 49 smiting their breasts. And all his acquaintance,

were stumbling even to his Disciples! This shews the Power of divine Grace. But it encourages none to put off their Repentance to the last Hour; since, as far as appears, this was the first Time this Criminal had an Opportunity of knowing any Thing of *Christ*. And his Conversion was designed, to put a peculiar Glory on our Saviour in his lowest State, while his Enemies derided Him, and his own Disciples either denied or forsook Him.

V. 42. *Remember me, when thou comest*—From Heaven, in thy kingdom—He acknowledges Him a King, and such a King, as after He is dead, can profit the dead. The Apostles themselves had not then so clear Conceptions of the Kingdom of *Christ*.

V. 43. *In paradise*—The Place where the Souls of the Righteous remain from Death till the Resurrection. As if he had said, I will not only remember thee then, but this very Day.

V. 44. *There was darkness over all the earth*—The Noon-tide Darkness, covering the Sun, obscured all the upper Hemisphere. And the lower was equally darkened, the Moon being in Opposition to the Sun, and so receiving no Light from it.

V. 46. *Father, into thy hands*—The Father receives the Spirit of Jesus; Jesus Himself the Spirits of the Faithful.

V. 47. *Certainly this was a righteous man*—Which implies an Approbation of all He had done and taught.

V. 48. *All the people*—Who had not been Actors therein, returned, smiting their breasts—In Testimony of Sorrow.

and the women who had followed him from Galilee, stood afar off, beholding these things.

50 * And behold a man named Joseph, a counsellor,
51 a good man and a just: (He had not consented to the counsel and deed of them) of Arimathea, a city of the Jews, who also himself waited for the kingdom of God: This *man* going to Pilate, asked the
52 body of Jesus. And taking it down, he wrapped it in fine linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.
53 And that day was the preparation; the sabbath drew on.

55 And the women who had come with him from Galilee, following after, beheld the sepulchre, and
56 how his body was laid. And returning they prepared spices and ointments, and rested the sabbath, XXIV. according to the commandment. † And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre; And entering, they found not the body
3 of the Lord Jesus. And while they were perplexed concerning it, behold two men stood by them in
4 shining garments. And as they were afraid, and bowed *their* face to the earth, they said to them,
5 Why seek ye the living among the dead? He is
6 not here, but is risen. Remember how he spake

V. 1. *Certain others with them*---Who had not come from Galilee.

V. 4. *Behold two*---Angels in the Form of men. Mary had seen them a little before. They had disappeared on these Women's coming to the Sepulchre, but now appeared again. St. *Matt* *ew* and *Mark* mention only one of them, appearing like a young Man.

V. 6. *Remember how he spake to you, saying, the Son of man must be delivered*---This is only a Repetition of the Words which our LORD had spoken to them before his Passion. But it is observable, He never styles Himself *the Son of man* after his Resurrection.

V. 21. *To-day*

• Mat. xxvii. 57. Mark xv. 43. John xix. 38.
xxviii. 1. Mark xvi. 1. John xx. 1.

† Mat.

- 7 to you being yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified and rise again the third day.
- 8,9 And they remembered his words, And returning from the sepulchre, told all these things to the
- 10 eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other women with them, who told these
- 11 things to the apostles. And their words seemed to them as idle tales, and they believed them not.
- 12 But Peter rising up, ran to the sepulchre; and stooping down, he seeth the linen clothes laid by themselves; and he went home, wondering at what was come to pass.
- 13 † And behold two of them were going that day to a village called Emmaus, which was sixty furlongs from Jerusalem. And they talked together
- 14 of all these things which had happened. And as they talked and argued together, Jesus himself
- 15 drew near, and went with them. But their eyes
- 16 were holden, so that they did not know him. And he said to them, What discourses are these that ye have one with another as ye walk, and are sad?
- 17 And one of them, whose name was Cleopas, answering said to him, Dost thou alone *even* sojourn at Jerusalem, and hast not known the things which
- 18 are come to pass there in these days? And he said to them, What things? And they said to him, Those concerning Jesus of Nazareth (who was a prophet mighty in deed and word before God and all the
- 19 people) How our chief priests and rulers delivered him to be condemned to death, and have
- 20 crucified him. But we trusted that it had been he who should have redeemed Israel. And beside all this, to-day is the third day since these things were
- 21 done. Yea, and certain women of our company
- 22

V. 21. *To-day is the third day*—The Day He should have risen again, if at all.

V. 25. O

have astonished us, who were early at the sepulchre,
 23 And not finding his body, they came saying, That
 they had seen also a vision of angels, who say, he
 24 is alive. And some of the men who were with us,
 went to the sepulchre, and found *it* so as the wo-
 25 men had said; but him they saw not. Then he
 said to them, O foolish, and slow of heart to be-
 26 lieve all that the prophets have spoken! Ought
 not Christ to have suffered these things, and to en-
 27 ter into his glory? And beginning at Moses and
 all the prophets, he explained to them the things
 28 in all the scriptures, concerning himself. And
 they drew nigh the village whither they were going,
 29 and he made as tho' he would go farther. But
 they constrained him, saying, Abide with us; for
 it is going toward evening, and the day declines.
 30 And he went in, to abide with them. And as he
 sat at table with them, he took the bread, and
 31 blessed *it*, and brake and gave to them. And their
 eyes were opened, and they knew him, and he
 32 vanished out of their sight. And they said one to
 another, Was not our heart burning within us,
 while he was talking to us in the way, and opening
 33 the scriptures to us? And rising up the same
 hour, they returned to Jerusalem, and found the
 eleven met together, and them that were with them,

V. 25. *O foolish*—Not understanding the Designs and Works of God :
And slow of heart—Unready to believe what the Prophets have so
 largely spoken.

V. 26. *Ought not Christ*—If He would redeem Man, and fulfil the
 Prophecies concerning him, *to have suffered these things*?—These very
 Sufferings, which occasion your Doubts, are the Proofs of his being
 the *Messiah*. *And to enter into his glory*—Which could be done no
 other Way.

V. 28. *He made as tho' he would go farther*—Walking forward, as
 if He was going on; and He would have done it, had they not pressed
 Him to stay.

V. 29. *They constrained him*—By their importunate Intreaties.

V. 30. *He took the bread, and blessed, and brake*—Just in the same
 Manner, as when He instituted his last Supper.

V. 31. *Their eyes were opened*—That is, the supernatural Cloud
 was removed: *And he vanished*—Went away insensibly.

V. 32. *Did not our heart burn within us*—Did not we feel an unusual
 Warmth of Love?

V. 33. *The same hour*—Late as it was.

V. 34. *The*

34 saying, The Lord is risen indeed, and hath ap-
 35 peared to Simon. And they told the things *done*
 in the way, and how he was known by them in the
 breaking of bread.

36 * And as they spake thus, Jesus himself stood
 in the midst of them, and saith to them, Peace be
 37 unto you. But being terrified and affrighted,
 38 they thought they saw a spirit. And he said to
 them, Why are ye troubled? And why do reason-
 39 ings arise in your hearts? Behold my hands and
 my feet, that it is I myself. Handle me and see:
 for a spirit hath not flesh and bones, as you see me
 40 have. And having spoken this, he shewed them
 41 *his* hands and *his* feet. And while they yet be-
 lieved not for joy, and wondered, he said to them,
 42 Have ye here any meat? And they gave him a
 43 piece of a broiled fish and of an honeycomb. And
 he took *it*, and ate before them.

44 And he said to them, These *are* the words
 which I speak to you, being yet with you, that all
 things written in the law of Moses, and the pro-

V. 34. *The Lord hath appeared to Simon*---Before he was seen of the twelve Apostles, 1 Cor. xv. 5. He had, in his wonderful Condescension and Grace, taken an Opportunity on the former Part of that Day (tho' where, or in what Manner, is not recorded) to shew Himself to *Peter*, that He might early relieve his Distresses and Fears, on Account of having so shamefully denied his Master.

V. 35. *In the breaking of the bread*---The Lord's Supper.

V. 36. *Jesus stood in the midst of them*---It was just as easy to his divine Power, to open a Door undiscernibly, as it was to come in at a Door opened by some other Hand.

V. 40. *He shewed them his hands and his feet*---That they might either see or feel the Prints of the Nails.

V. 41. *While they believed not for joy*---They did in some Sense believe; otherwise they would not have rejoiced. But their Excess of Joy prevented a clear, rational Belief.

V. 43. *He took it, and ate before them*---Not that He had any Need of Food; but to give them still farther Evidence.

V. 44. *And he said*---On the Day of his Ascension. *In the law, and the prophets, and the psalms*--The Prophecies as well as Types, relating to the Messiah, are contained either in the Books of *Moses* (usually called *the Law*) in the *psalms*, or in the Writings of the *Prophets*: Little being said directly concerning Him in the *historical Books*.

phets, and the psalms concerning me, must be fulfilled. Then opened he their understanding, to understand the scriptures, And said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins, should be preached in his name to all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you: but tarry in the city of Jerusalem, till ye be clothed with power from on high.

And he led them out as far as Bethany; and lifting up his hands, he blessed them. And while he was blessing them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, And were continually in the temple, praising and blessing God.

V. 45. *Then opened he their understanding, to understand the scriptures*---He had explained them before to the Two as they went to *Emmaus*. But still they understood them not, till He took off the Veil from their Hearts, by the Illumination of his Spirit.

V. 47. *Beginning at Jerusalem*---This was appointed both graciously and wisely: Graciously as it encouraged the greatest Sinners to repent when they saw that even the Murderers of *Christ* were not excepted from Mercy: And wisely, as hereby Christianity was more abundantly attested; the Facts being published first, on the very Spot where they happened.

V. 49. *Behold I send the promise*---Emphatically so called; the Holy Ghost.

V. 50. *He led them out as far as Bethany*---Not the Town, but the District: to the Mount of *Olives* (*Acts* i. 12.) which stood within the Boundaries of *Bethany*.

V. 51. *And while he was blessing them, He was parted from them*---It was much more proper that our LORD should ascend into Heaven, than that He should rise from the Dead, in the Sight of the Apostles. For his Resurrection was proved, when they saw him alive after his *Passion*: but they could not see Him in Heaven, while they continued on Earth.

N O T E S

ON THE

Gospel according to St. J O H N.

In this Book is set down the History of the Son of God dwelling among Men; that

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b. On the fourth Day, the washing the Feet of the Disciples; the Discovery of the Traitor, and his going out by Night, C. xiii. 1—30
c. On the fifth Day,
1. His Discourse,
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2. After it, C. xv. and xvi.
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- | | |
|---|-------------|
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St. J O H N.

- I. **I**N the beginning existed the Word, and the Word was with God, and the Word was God.
 2. The same was in the beginning with God.

V. 1. *In the beginning*—(Referring to *Gen. i. 1.* and *Prov. viii. 23.*) When all Things began to be made by the Word: In the Beginning of Heaven and Earth, and this whole Frame of created Beings, *the Word existed*, without any Beginning. He was when all Things began to be, Whatsoever had a Beginning. *The Word*—So termed *Psal. xxxiii. 6.* and frequently by the Seventy, and in the *Chaldees Paraphrase*. So that St. *John* did not borrow this Expression from *Philo*, or any Heathen Writer. He was not yet named *Jesus*, or *Christ*. He is *the Word* whom the Father begot or spoke from Eternity; by whom the Father speaking maketh all Things; who *speaketh* the Father to us. We have, in the 18th Verse, both a real Description of the Word, and the Reason why He is so called. *He is the only begotten Son of the Father, who is in the bosom of the Father, and hath declared him.* And *the Word was with God*—Therefore distinct from God the Father. The Word rendered *with* denotes a perpetual Tendency as it were of the Son to the Father, in Unity of Essence. He was *with* God alone; because nothing beside God had then any Being. And *the Word was God*—Supreme, Eternal, Independent. There was no Creature, in respect of which He could be stiled God in a relative Sense. Therefore He is stiled so in the absolute Sense. The Godhead of the *Messiah* being clearly revealed in the Old Testament (*Jer. xxiii. 6. Hos. i. 7. Psal. xxiii. 1.*) the other Evangelists aim at this, To prove that *Jesus*, a true Man, was the *Messiah*. But when at length some from hence began to doubt of his Godhead, then St. *John* expressly asserted it, and wrote in this Book as it were a Supplement to the Gospels, as in *the Revelation*, to the Prophets.

V. 2. *The same was in the beginning with God*—This Verse repeats and contracts into one of the three Points mentioned before. As if he had said, This Word, who was God, was in the Beginning, and was with God.

- 3 All things were made by him, and without him
 4 was not one single thing made that was made. In
 him was life, and the life was the light of men.
 5 And the light shineth in darkness, but the darkness
 perceived it not.
 6 There was a man sent from God, whose name
 was John. The same came for a testimony, to
 7 testify of the light, that all thro' it might believe.
 8 He was not the light, but *was sent* to testify of the
 9 light. *This* was the true light, who lighteth every
 man that cometh into the world. He was in the
 10 world, and the world was made by him; yet the
 11 world knew him not. He came to his own, and
 12 his own received him not. But as many as received

V. 3. *All things beside God, were made, and all Things which were made were made by the Word.* In the first and second Verse is described the State of Things before the Creation, ver. 3. In the Creation, ver. 4. In the Time of Man's Innocency, ver. 5. In the Time of Man's Corruption.

V. 4. *In him was life*—He was the Foundation of Life to every living Thing, as well as of Being to all that is. *And the life was the light of men*—He who is essential Life, and the Giver of Life to all that liveth, was also the Light of Men; the Fountain of Wisdom, Holiness, and Happiness, to Man in his Original State.

V. 5. *And the Light shineth in darkness*—Shines even on fallen Man; *but the darkness*—Dark, sinful Man, *perceiveth it not.*

V. 6. *There was a man*—The Evangelist now proceeds to him who testified of *the Light*, which he had spoken of in the five preceding Verses.

V. 7. *The same came for* (that is, in order to give) *a testimony*—The Evangelist, with the most strong and tender Affection, interweaves his own Testimony with that of *John*, by noble Digressions, wherein he explains the Office of the Baptist, partly premises and partly subjoins, a farther Explication to his short Sentences. What St. *Matthew*, *Mark*, and *Luke* term the *Gospel*, in respect of the Promise going before, St. *John* usually terms *the testimony*, intimating the certain Knowledge of the Relater: *to testify of the light*—Of *Christ*.

V. 9. *Who lighteth every man*—By what is vulgarly termed natural Conscience, pointing out at least the general Lines, of Good and Evil. And this Light, if Man did not hinder, would shine more and more to the perfect Day.

V. 10. *He was in the world*—Even from the Creation.

V. 11. *He came*—In the Fulness of Time, *to his own*—Country, City, Temple: *And his own*—People, *received him not.*

V. 12. *But as many as received him*—*Jews* or *Gentiles*; *that believe on his name*—That is, on him. The Moment they believe, they are Sons; and because they are Sons, God *sendeth forth the Spirit of his Son into their hearts, crying, Abba, Father.*

V. 13. *Who*

him, to them gave he privilege to become the sons
 13 of God, to them that believe in his name: Who
 were born, not of blood, nor by the will of the
 flesh, nor by the will of man, but of God.

14 And the word was made flesh, and tabernacled
 among us (and we beheld his glory, the glory as
 of the only begotten of the Father) full of grace
 and truth.

15 John testified of him and cried, saying, This
 is he of whom I said, He that cometh after me is
 preferred before me, for he was before me. And

16 out of his fulness have we all received, even grace

V. 13. *Who were born*—Who became the Sons of God *not of blood*
 —Not by Descent from *Abraham*, nor by the will of the *flesh*—By nat-
 ural Generation, nor by the will of man—Adopting them, but of God
 —By his Spirit.

V. 14. *Flesh* sometimes signifies corrupt Nature; sometimes the
 Body; sometimes, as here, the whole Man. *We beheld his glory*—
 We his Apostles, particularly *Peter*, *James*, and *John*, *Luke ix. 32.*
Grace and truth—We are all by Nature Liars and Children of Wrath,
 to whom both Grace and Truth are unknown. But we are made
 Partakers of them, when we are accepted thro' the Beloved.

The whole Verse might be paraphrased thus: *And in Order to raise*
us to this Dignity and Happiness, the eternal Word, by a most ama-
zing Condescension, was made flesh, united Himself to our miserable
Nature, with all its innocent Infirmities. And He did not make us
a transient Visit, but tabernacled among us on Earth, displaying his
Glory in a more eminent Manner, than ever of old in the Tabernacle
of Moses. And we, who are now recording these Things, behest his
glory with so strict an Attention, that we can testify, it was in every
Respect such a Glory, as became the only begotten of the Father. For
it shone forth not only in his Transfiguration, and in his continual
Miracles, but in all his Tempers, Ministrations, and Conduct thro'
the whole Series of his Life. In all He appeared full of Grace and
Truth: He was Himself most benevolent and upright; made those
ample Discoveries of Pardon to Sinners, which the Mosaic Dispen-
sation could not do: And really exhibited the most substantial Bles-
sings, whereas that was but a shadow of good things to come.

V. 15. *John cried*—With Joy and Confidence; *This is he of whom*
I said—*John* had said this, before our Lord's Baptism, altho' he then
 knew Him not in Person, He knew Him first at his Baptism, and
 afterwards cried, *This is he of whom I said, &c. He is preferred before*
me—In his Office; for *He was before me*—In his Nature.

V. 16. *And*—Here the Apostle confirms the Baptist's Words: As
 if he had said, He is indeed preferred before thee: So we have expe-
 rienced: *We all*—That believe: *Have received*—All that we enjoy
 out of his fulness; and in the particular, *Grace upon grace*—One Bles-
 sing upon another, immeasurable Grace and Love.

17 upon grace. For the law was given by Moses, *but*
 grace and truth was by Jesus Christ. No man
 18 hath seen God at any time; the only begotten Son,
 19 who is in the bosom of the Father, he hath declared
him. And this is the testimony of John, when
 the Jews sent priests and Levites from Jerusalem,
 20 to ask him, Who art thou? And he confessed and
 denied not, but confessed, I am not the Christ.
 21 And they asked him, What then, Art thou Elijah?
 22 And he saith, I am not. Art thou the prophet? And
 he answered, No. Then said they to him, Who art
 thou? That we may give an answer to them that
 23 sent us. What sayest thou of thyself? He said, * I
 am the voice of one crying aloud in the wilderness,
 Make straight the way of the Lord, as said the
 24 prophet Isaiah. And they who were sent were of
 the Pharisees. And they asked him and said to him,
 25 Why baptizest thou then, if thou art not the

V. 17. *The law*—Working Wrath and containing Shadows: *was given*—No Philosopher, Poet, or Orator, ever chose his Words so accurately as St. John. *The law*, saith he, was given by *Moses*: *Grace* was by *Jesus Christ*. Observe the Reason for placing each Word thus: *The Law* of *Moses* was not his own. *The Grace* of *Christ* was. His *Grace* was opposite to the *Wrath*, his *Truth* to the *shadowy* Ceremonies of the Law. *Jesus*—St. John having once mentioned the Incarnation (ver. 14.) no more uses that Name *The Word*, in all his Book.

V. 18. *No man hath seen God*—With bodily Eyes: yet Believers see him with the Eye of Faith. *Who is in the bosom of the Father*—The Expression denotes the highest Unity, and the most intimate Knowledge.

V. 19. *The Jews*—Probably the Great Council sent.

V. 20. *I am not the Christ*—For many supposed he was.

V. 21. *Art thou Elijah?*—He was not that *Elijah* (the *Tisbite*) of whom they spoke. *Art thou the prophet*—Of whom *Moses* speaks, *Deut. xviii. 15*.

V. 23. *He said*—I am that Fore-runner of *Christ* of whom *Isaiab* speaks. *I am the voice*—As if he had said, Far from being *Christ*, or even *Elijah*, I am Nothing but a Voice: A Sound that so soon as it has expressed the Thought of which it is the Sign, dies into Air, and is known no more.

V. 24. *They who were sent were of the Pharisees*—Who were peculiarly tenacious of old Customs, and jealous of any Innovation (except those brought in by their own Scribes) unless the Innovator had unquestionable Proofs of Divine Authority.

V. 25. *They asked him, Why baptizest thou then?*—Without any Commission

- 26 Christ, nor Elijah, neither the prophet? John answered them, saying, I baptize with water, but there standeth one among you whom ye know not.
- 27 He it is, who coming after me, is preferred before
- 28 me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.
- 29 The next day he seeth Jesus coming toward him, and saith, Behold the Lamb of God, who taketh
- 30 away the sin of the world. This is he of whom I said, After me cometh a man who is preferred be-
- 31 fore me; for he was before me. And I knew him not, but that he might be manifested to Israel,
- 32 therefore am I come baptizing with water. And John testified, saying, I saw the Spirit descending from heaven as a dove, and it abode upon him.
- 33 And I knew him not, but he that sent me to baptize with water, he had said to me, On whom thou shalt see the Spirit descending and abiding on
- 34 him, this is he who baptizeth with the Holy Ghost.

Commission from the Sanhedrim? And not only Heathens (who were always baptized, before they were admitted to Circumcision) but *Jews* also?

V. 26. *John answered, I baptize*---To prepare for the *Messiah*: And indeed to shew, That *Jews*, as well as *Gentiles*, must be Proselytes to *Christ*, and that these, as well as those, stand in Need of being washed from their Sins.

V. 28. *Where John was baptizing*---That is, used to baptize.

V. 29. *He seeth Jesus coming and saith, Behold the Lamb*---Innocent; to be offered up; prophesied of by *Isaiah* (ch. liii. 7.) typified by the Paschal Lamb, and by the daily Sacrifice: *The Lamb of God*---Whom God gave, approves, accepts of; *who taketh away*---Atoneth for; *the Sin*---That is, all the Sins; *of the world*---Of all Mankind. Sin and the World are of equal Extent.

V. 31. *I knew him not*---Till he came to be baptized. How surprising is this! Considering now nearly they were related, and how remarkable the Conception and Birth of both had been. But there was a peculiar Providence visible in our Saviour's living from his Infancy to his Baptism at *Nazareth*: *John* all the Time living the Life of an Hermit in the Deserts of *Judea* (*Luke* i. 80.) ninety or more Miles from *Nazareth*. Hereby that Acquaintance was prevented, which might have made *John's* Testimony of *Christ* suspected.

V. 34. *I saw it*---That is, the Spirit so descending and abiding on Him: *And testified*---From that Time.

And I saw it, and testified, that this is the Son of God.

- 35 Again, the next day, John was standing, and
 36 two of his disciples. And looking upon Jesus
 37 walking, he saith, Behold the Lamb of God. And
 38 the two disciples heard him speak, and they fol-
 lowed Jesus. And Jesus turning and seeing them
 39 following, saith to them, What seek ye? They
 said to him, Rabbi (that is, being interpreted,
 Master) where dwellest thou? He saith to them,
 40 Come and see. They came and saw where he
 dwelt and abode with him that day; for it was
 about the tenth hour. Andrew, Simon Peter's
 41 brother, was one of the two who heard John speak,
 and followed him. He first findeth his own brother
 Simon, and saith to him, We have found the
 Messiah (which is, being interpreted, the Christ.)
 42 And he brought him to Jesus. And Jesus looking
 upon him, said, Thou art Simon, the Son of
 Jonah; thou shalt be called Cephas, which is by
 interpretation, Peter.
 43 The day following he was minded to depart
 into Galilee, and findeth Philip, and saith to him,
 44 Follow me. Now Philip was of Bethsaida, the
 45 city of Andrew and Peter. Philip findeth Natha-
 nael and saith to him, We have found him, whom
 Moses in the law and the prophets described, Jesus

V. 37. *They followed Jesus*---They walked after Him, but had not the Courage to speak to Him.

V. 41. *He first findeth his own brother Simon*---Probably both of them sought him: *Which is, being interpreted, the Christ*---This the Evangelist adds, as likewise those Words in the 38th Verse, *that is, being interpreted, Master*.

V. 42. *Jesus said, Thou art Simon, the son of Jonah*---As none had told our LORD these Names, this could not but strike Peter. *Cephas, which is Peter*---Meaning the same in Syriac, which Peter does in Greek, namely, a Rock.

V. 45. *Jesus of Nazareth*---So Philip thought, not knowing He was born in Bethlehem. Nathanael was probably the same with Bartholomew, that is, the Son of Tholomeu. St. Matthew joins Bartholomew with Philip (ch. x. 3.) and St. John places Nathanael in the midst of the Apostles, immediately after Thomas (ch. xxi. 2.) just as Bartholomew is placed, Acts i. 13.

- 46 of Nazareth, the son of Joseph. And Nathanael
 faith to him, Can any good thing come out of
 Nazareth? Philip faith to him, Come and see.
 47 Jesus saw Nathanael coming toward him, and faith
 of him, Behold an Israelite indeed, in whom is no
 48 guile. Nathanael faith to him, Whence knowest
 thou me? Jesus answered and said to him, Before
 Philip called thee, when thou wast under the fig-
 49 tree, I saw thee. Nathanael answered and faith to
 him, Rabbi, thou art the Son of God, thou art
 50 the king of Israel. Jesus answered and said to him,
 Because I said to thee, I saw thee under the fig-tree,
 believest thou? Thou shalt see greater things than
 51 these. And he faith to him, Verily, verily I say
 to you, Hereafter ye shall see the heaven opened,
 and the angels of God ascending and descending on
 the Son of man.

II. And the third day, there was a marriage in
 Cana of Galilee, and the mother of Jesus was there.

V. 46. *Can any good thing come out of Nazareth?*—How cautiously
 should we guard against popular Prejudices? When these had once
 possessed so honest an Heart, as even that of *Nathanael*, they led him
 to suspect the blessed *Jesus* Himself for an Impostor, because He had
 been brought up at *Nazareth*. But his Integrity prevailed over that
 foolish Bias, and laid him open to the Force of Evidence, which a
 candid Enquirer will always be glad to admit, even when it brings
 the most unexpected Discoveries. *Can any good thing?*—That is, have
 we Ground from Scripture to expect the *Messiah*, or any eminent
 Prophet, from *Nazareth*? *Philip faith, Come and see*—The same An-
 swer which he had received himself from our LORD the Day before.

V. 48. *Under the fig-tree I saw thee*—Perhaps at Prayer.

V. 49. *Nathanael answered*—Happy are they that are ready to be-
 lieve, swift to receive the Truth and Grace of GOD. *Thou art the*
Son of God—So he acknowledges now, more than he had heard from
Philip: The Son of God, the king of Israel—A Confession both of the
 Person and Office of *Christ*.

V. 51. *Hereafter ye shall see*—All of these, as well as thou, who
 believe on me now in my State of Humiliation, shall hereafter see
 me come in my Glory, and all the Angels of GOD with me. This
 seems the most natural Sense of the Words, tho' they may also refer
 to his Ascension.

V. 1. *And the third day*—After He had said this. *In Cana of Ga-*
lilee—There were two other Towns of the same Name, one in the
 Tribe of *Ephraim*, the other in *Calestria*.

V. 2. *Jesus*

2 And both Jesus and his disciples were invited to
 3 the marriage. And wine falling short, the mother
 of Jesus saith to him, They have not wine. Jesus
 4 saith to her, Woman, what *is it* to me and thee?
 5 Mine hour is not yet come. His mother saith to
 6 the servants, Whatsoever he saith to you, do. And
 there were set there six water-pots of stone, after
 the manner of the purifying of the Jews, containing
 7 two or three measures apiece. Jesus saith to them,
 Fill the water-pots with water. And they filled
 8 them up to the brim. And he saith to them,
 Draw out now, and carry to the governor of the
 feast. And they carried *it*. When the governor
 9 of the feast had tasted the water that was made
 wine (he knew not whence it was, but the servants
 who had drawn the water knew) the governor of the

V. 2. *Jesus and his disciples were invited to the marriage*—Christ does not take away human Society, but sanctify it. Water might have quenched Thirst; yet our LORD allows Wine; especially at a festival Solemnity. Such was his Facility in drawing his Disciples at first, who were afterwards to go thro' rougher Ways.

V. 3. *And wine falling short*—How many Days the Solemnity had lasted, and on which Day our Lord came, or how many Disciples might follow Him, does not appear. *His mother saith to him, They have not wine*—Either she might mean, Supply them by Miracle; or, Go away, that others may go also, before the Want appears.

V. 4. *Jesus saith to her, Woman*—So our LORD speaks also, ch. xix. 26. It is probable this was the constant Appellation which He used to her. He regarded his Father above all, not *knowing* even his Mother *after the flesh*. *What is it to me and thee?* A mild Reproof of her inordinate Concern and untimely Interposal. *Mine hour is not yet come*—The Time of *my* working this Miracle, or of my going away.

May we not learn hence, if his Mother was rebuked for attempting to direct Him in the Days of his Flesh, how absurd it is, to address her as if she had a Right to command Him, on the Throne of his Glory? Likewise how indecent it is for us to direct his supreme Wisdom, as to the Time or Manner in which He shall appear for us, in any of the Exigencies of Life!

V. 5. *His mother saith to the servants*—Gathering from his Answer, that He was about to do something extraordinary.

V. 6. *The purifying of the Jews*—Who purified themselves by frequent Washings; particularly before Eating.

V. 9. *The governor of the feast*—The Bridegroom generally procured some Friend to order all Things at the Entertainment.

V. 10. *And*

- 10 feast calleth the bridegroom, And saith to him,
 Every man doth set out good wine first, and when
 men have well drank, then that which is worse :
but thou hast kept the good wine till now. Jesus
 11 wrought this beginning of miracles in Cana of
 Galilee, and manifested his glory, and his disciples
 believed on him.
- 12 After this he went down to Capernaum, he
 and his mother, and his bretheren, and his disci-
 ples : and they tarried there not many days.
- 13 For the passover of the Jews was nigh, and Jesus
 went up to Jerusalem, And found in the temple
 14 them that sold oxen, and sheep, and doves, and
 15 the changers of money sitting. And having made
 a scourge of rushes, he drove all out of the temple,
 both the sheep and the oxen, and poured out the
 16 changers money, and overthrew the tables, And
 said to them that sold doves, Take these things
 hence ; make not my Father's house an house of
 17 traffick. And his disciples remembered that it is
 written, * The zeal of thine house eateth me up.
 18 Then answered the Jews and said to him, What
 sign shewest thou us, seeing thou dost these things ?
 19 Jesus answered and said to them, Destroy this tem-
 ple, and I will raise it up in three days. Then

V. 10. *And saith*—St. John barely relates the Words he spoke, which does not imply his approving them. *When they have well drank*—Does not mean any more than toward the Close of the Entertainment.

V. 11. *And his disciples believed*—More stedfastly.

V. 14. *Oxen, and sheep, and doves*—Used for Sacrifice : *And the changers of money*—Those who changed foreign Money, for that which was current at Jerusalem, for the Convenience of them that came from distant Countries.

V. 15. *Having made a scourge of rushes*—(Which were strewed on the Ground) *he drove all out of the temple* (that is, the Court of it) *both the sheep and the oxen*—Tho' it does not appear that He struck even them : And much less, any of the Men. But a Terror from God, it is evident, fell upon them.

V. 18. *Then answered the Jews*—Either some of those whom he had just driven out, or their Friends : *What sign shewest thou ?*—So they require a Miracle, to confirm a Miracle !

V. 19. *This temple*—Doubtless pointing, while He spoke, to his Body, the Temple and Habitation of the Godhead.

20 said the Jews, Forty and six years was this temple
 21 in building, and wilt thou raise it up in three
 days? But he spake of the temple of his body.
 22 When therefore he was risen from the dead, his
 disciples remembered that he had said this; and
 they believed the scripture, and the word which
 23 Jesus had said. Now when he was in Jerusalem
 at the Passover, on the feast day, many believed in
 his name, beholding the miracles which he did.
 24 But Jesus did not trust himself to them, because
 25 he knew all men, And needed not that any should
 testify of man; for he knew what was in man.

III. Now there was a man of the Pharisees, named
 2 Nicodemus, a ruler of the Jews. The same came
 to him by night, and said to him, Rabbi, we
 know, that thou art a teacher come from God:
 for no man can do these miracles which thou doest,
 3 except God be with him. Jesus answered and said
 to him, Verily, verily I say unto thee, Except a
 man be born again, he cannot see the kingdom of

V. 20. *Forty and six years*—Just so many Years before the Time
 of this Conversation, *Herod the Great* had begun his most magni-
 ficent Reparation of the Temple (one Part after another) which he
 continued all his Life, and which was now going on, and was con-
 tinued thirty-six Years longer, till within six or seven Years of the
 Destruction of the State, City, and Temple, by the *Romans*.

V. 22. *They believed the scripture, and the word which Jesus had
 said*—Concerning his Resurrection.

V. 23. *Many believed*—That He was a Teacher sent from God.

V. 24. *He did not trust himself to them*—Let us learn hence, Not
 rashly to put ourselves into the Power of others. Let us study a
 wise and happy Medium, between universal Suspiciousness, and that
 easiness which would make us the Property of every Pretender to
 Kindness and Respect.

V. 25. *He*—To whom all Things are naked, *knew what was in
 man*—Namely, a desperately deceitful Heart.

V. 1. *A ruler*—One of the Great Council.

V. 2. *The same came*—Thro' Desire; but *by night*—Thro' Shame:
We know—Even we Rulers and Pharisees.

V. 3. *Jesus answered*—That Knowledge will not avail thee, un-
 less thou *be born again*—Otherwise thou canst not see, that is, experi-
 ence and enjoy, either the inward or the glorious kingdom of God.

In this solemn Discourse our Lord shews, that no external Profes-
 sion, no ceremonial Ordinances or Privileges of Birth, could intitle
 any to the Blessings of the *Messiah's* Kingdom: That an entire change
 of Heart, as well as of Life, was necessary for that Purpose: That
 this

- 4 God. Nicodemus saith to him, How can a man be born when he is old? Can he enter a second time into his Mother's womb, and be born?
- 5 Jesus answered, Verily, verily I say unto thee, Except a man be born of water and the Spirit, he
- 6 cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which
- 7 is born of the Spirit, is Spirit. Marvel not that I
- 8 said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that
- 9 is born of the Spirit. Nicodemus answered and said
- 10 to him, How can these things be? Jesus answered and said to him, Art thou a teacher of Israel, and
- 11 knowest not these things? Verily, verily I say to thee, we speak what we know, and testify what

this could only be wrought in Man, by the Almighty Power of God: That every Man born into the World, was by Nature in a State of Sin, Condemnation, and Misery: That the free Mercy of God had given his Son to deliver them from it, and to raise them to a blessed Immortality: That all Mankind, *Gentiles* as well as *Jews*, might share in these Benefits, procured by his being lifted up on the Cross, and to be received by *Faith* in him: But that, if they rejected Him, their eternal, aggravated Condemnation would be the certain Consequence. *Except a man be born again*---If our LORD, by being *born again*, means only Reformation of Life, instead of making any new Discovery, he has only thrown a great Deal of Obscurity, on what was before plain and obvious.

V. 4. *When he is old*---As Nicodemus himself was.

V. 5. *Except a man be born of water and of the spirit*---Except he experience that great inward Change by the Spirit, and be baptized (wherever Baptism can be had) as the outward Sign and Means of it.

V. 6. *That which is born of the flesh is flesh*---Mere Flesh, void of the Spirit, yea, at Enmity with it: *And that which is born of the Spirit, is spirit*---Is spiritual, heavenly, divine, like its Author.

V. 7. *Ye must be born again*---To be born again, is, To be inwardly changed from all Sinfulness to all Holiness. It is fitly so called, because as great a Change then passes on the Soul, as passes on the Body, when it is born into the World.

V. 8. *The wind bloweth*---According to its own Nature, not thy Will, and thou hearest the sound thereof---Thou art sure it doth blow, but canst not explain the particular Manner of its acting. *So is every one that is born of the Spirit*---The Fact is plain, the Manner of his Operations inexplicable.

V. 11. *We speak what we know*---I and all that believe in me.

V. 12. *Earthly*

we have seen; yet ye receive not our testimony.
 12 If I have told you earthly things, and ye believe
 not, how would ye believe, if I told you heavenly
 13 things? For no one hath gone up to heaven, but
 he that came down from heaven, the Son of man,
 14 who is in heaven. And as * Moses lifted up the
 serpent in the wilderness, so must the Son of man
 15 be lifted up, That whosoever believeth on him,
 16 may not perish, but have everlasting life. For
 God so loved the world, that he gave his only be-
 gotten Son, that whosoever believeth on him, may
 17 not perish, but have everlasting life. For God
 sent not his Son into the world, to condemn the
 world, but that the world might be saved thro'

V. 12. *Earthly things*—Things done on Earth. Such as the New Birth, and the present Privileges of the Children of God. *Heavenly things*—Such as the Eternity of the Son, and the Unity of the Father, Son, and Spirit.

V. 13. *For no one*—For here you must rely on my single Testimony, whereas there you have a Cloud of Witnesses: *Hath gone up to heaven, but he that came down from heaven. Who is in heaven*—Therefore He is Omnipresent; else He could not be in Heaven and on Earth at once. This is a plain Instance of what is usually termed the Communication of Properties between the Divine and Human Nature; whereby what is proper to the Divine Nature is spoken concerning the Human, and what is proper to the Human is, as here, spoken of the Divine.

V. 14. *And as Moses*—And even this single Witness will soon be taken from you; yea, and in a most ignominious Manner.

V. 15. *That whosoever*—He must be lifted up, that hereby He may purchase Salvation for all Believers: All those who look to Him by Faith recovering spiritual Health, even as all that looked at that *Serpent* recovered bodily Health.

V. 16. Yea, and this was the very Design of God's Love, in sending Him into the World. *Whosoever believeth on him*—With that Faith which worketh by Love, and hold fast the Beginning of his Confidence steadfast to the End. *God so loved the world*—That is, All Men under Heaven; even those that despise his Love, and will for that Cause finally perish. Otherwise not to believe would be no Sin to them. For what should they believe? Ought they to believe, that *Christ* was given for them? Then He was given for them. *He gave his only Son*—Truly and seriously. And the Son of God gave himself (Gal. iv. 4.) Truly and seriously.

V. 17. *God sent not his Son into the world, to condemn the world*—Although many accuse him of it.

V. 18. *He*

- 18 him. He that believeth on him, is not condemned ;
 but he that believeth not, is condemned already,
 because he hath not believed on the name of the
 19 only begotten Son of God. And this is the con-
 demnation, that light is come into the world, and
 men loved darkness rather than light, because
 20 their deeds were evil. For every one that doth
 evil, hateth the light, neither cometh to the light,
 21 lest his deeds should be reproved. But he that
 practiseth the truth, cometh to the light, that his
 deeds may be made manifest, that they are wrought
 in God.
- 22 After these things Jesus and his disciples went
 into the land of Judea, and there he tarried with
 23 them and baptized. And John also was baptizing
 in Enon, near Salim, because there was much water
 24 there ; and they came and were baptized. For
 John was not yet cast into prison.
- 25 Then there arose a dispute between some of
 John's disciples and the Jews, about purifying.
 26 And they came to John, and said to him, Rabbi,
 he that was with thee beyond Jordan, to whom
 thou gavest testimony, behold he baptizeth, and all
 27 men come to him. John answered and said, A

V. 18. *He that believeth on him is not condemned*—Is acquitted, is justified before God. *The name of the only begotten Son of God*—The Name of a Person is often put for the Person himself. But perhaps it is farther intimated in that Expression, That the Person spoken of is great and magnificent. And therefore it is generally used to express either God the Father, or the Son.

V. 19. *This is the condemnation*—That is, the Cause of it. So God is clear.

V. 21. *He that practiseth the truth (that is, true Religion) cometh to the light*—So even Nicodemus afterwards did. *Are wrought in God*—That is, in the Light, Power, and Love of God.

V. 22. *Jesus went*—From the Capital City, Jerusalem, into the land of Judea—That is, into the Country. *There he baptized*—Not Himself ; but his Disciples by his Order, ch. iv. 2.

V. 23. *John also was baptizing*—He did not repel them that offered ; but he more willingly referred them to Jesus.

V. 25. *The Jews*—Those Men of Judea, who now went to be baptized by Jesus ; and John's Disciples, who were mostly of Galilee ; *about purifying*—That is, Baptism. They disputed, which they should be baptized by.

V. 27. *A man can receive nothing*—Neither he, nor I. Neither could he do this, unless God had sent him ; nor can I receive the
 Title

man can receive nothing, unless it be given him
 28 from heaven. Ye yourselves bear me witness that
 I said, I am not the Christ, but I am sent before
 29 him. He that hath the bride is the bridegroom;
 but the friend of the bridegroom who standeth
 and heareth him, rejoiceth greatly, because of the
 bridegroom's voice: this my joy therefore is ful-
 30 filled. He must increase, but I *must* decrease.
 31 He that cometh from above is above all: he that
 is of the earth is earthly, and speaketh of the earth:
 32 he that cometh from heaven is above all. And
 what he hath seen and heard, that he testifieth:
 33 yet no man receiveth his testimony. He that hath
 received his testimony, hath set to his seal, that
 34 God is true. For he whom God hath sent, speak-
 35 eth the words of God; for God giveth not *him*
 the Spirit by measure. The Father loveth the
 36 Son, and hath given all things into his hand. He
 that believeth on the Son, hath everlasting life:

Title of *Christ*, or any Honour comparable to that which He hath received from Heaven. They seem to have spoken with Jealousy and Resentment; *John* answers with sweet Composure of Spirit.

V. 29. *He that hath the bride is the bridegroom*—He whom the Bride follows. But all Men now come to *Jesus*. Hence it is plain, He is the Bridegroom: *The friend who beareth him*—Talk with the Bride; *rejoiceth greatly*—So far from envying or resenting it.

V. 30. *He must increase, but I must decrease*—So they who are now, like *John*, burning and shining lights, must (if not suddenly eclipsed) like him gradually decrease, while others are increasing about them; as they, in their Turns, grew up, amidst the Decays of the former Generation. Let us know how to set, as well as how to rise; and let it comfort our declining Days, to trace in those who are likely to succeed us in our Work, the Openings of yet greater Usefulness.

V. 31. It is not improbable, that what is added, to the End of the Chapter, are the Words of the Evangelist, not the Baptist. *He that is of the earth*—A mere Man; of earthly Original, has a Spirit and Speech answerable to it.

V. 32. *No man*—None comparatively, exceeding few; *receiveth his testimony*—With true Faith.

V. 33. *Hath set to his seal*—It was customary among the *Jews*, for the Witness to set his Seal to the Testimony he had given. *That God is true*—Whose Word the *Messiah* speaks.

V. 34. *God giveth not him the Spirit by measure*—As He did to the Prophets, but immeasurably. Hence He speaketh the Words of God in the most perfect Manner.

V. 36. *He that believeth on the Son, hath everlasting life*—He hath it already. For he loves God. And Love is the Essence of Heaven. *He that obeyeth not*—A Consequence of not believing. V. 1.

but he that obeyeth not the Son, shall not see life, but the wrath of God abideth on him.

IV. When therefore the Lord knew, that the Pharisees had heard, Jesus maketh and baptizeth more
 2 disciples than John (Tho' Jesus himself baptized
 3 not; but his disciples) He left Judea, and de-
 4 parted again into Galilee. And he must needs go
 5 thro' Samaria. Then cometh he to a city of Sa-
 maria, called Sychar, near the field that Jacob gave
 6 to his son Joseph. Now Jacob's well was there.
 Jesus therefore being wearied with the journey,
 sat thus by the well. It was about the sixth hour.
 7 There cometh a woman of Samaria to draw water.
 8 Jesus saith to her, Give me to drink. (For his
 9 disciples were gone to the city to buy meat.) Then
 saith the Samaritan woman to him, How dost thou,
 being a Jew, ask drink of me, who am a Samaritan
 woman? For the Jews have no dealings with the
 10 Samaritans. Jesus answered and said to her, If
 thou hadst known the gift of God, and who it is
 that saith to thee, Give me to drink, thou wouldst
 have asked of him, and he would have given thee

V. 1. *The Lord knew*---Tho' none informed Him of it.

V. 3. *He left Judea*---To shun the Effects of their Repentment.

V. 4. *And he must needs go thro' Samaria*---The Road lying directly thro' it.

V. 5. *Sychar*---Formerly called *Sichem* or *Shechem*. *Jacob gave*---On his Death-bed, Gen. xlviii. 22.

V. 6. *Jesus sat thus*---Weary as He was. *It was the sixth hour*---Noon; the Heat of the Day.

V. 7. *Give me to drink*---In this one Conversation He brought her to that Knowledge, which the Apostles were so long in attaining.

V. 8. *For his disciples were gone*---Else He needed not have asked her.

V. 9. *How dost thou*---Her open Simplicity appears, from her very first Words. *The Jews have no dealings*---None by Way of Friendship. They would receive no Kind of Favour from them.

V. 10. *If thou hadst known the gift*---The living Water; *And who it is*---He who alone is able to give it; *Thou wouldst have asked of him*---On those Words the Stress lies. *Water*---In like Manner He draws the Allegory from *Bread*, ch. vi. 27. and from *Light*, ch. viii. 12. the first, the most simple, necessary, common, and salutary things in Nature. *Living water*---The Spirit and its Fruits. But she might the more easily mistake his Meaning, because *living water* was a common Phrase among the Jews for *spring water*.

V. 12. *Our*

- living water? The woman saith to him, Sir, thou hast nothing to draw with, and the well is deep :
 12 whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and himself drank thereof, and his children, and his cattle? Jesus answered and said to her, Whosoever drinketh of this water, will thirst
 13 again. But whosoever drinketh of the water that I shall give him, will never thirst, but the water that I shall give him, will become in him a fountain of water, springing up into everlasting life,
 14 The woman saith to him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith to her, Go, call thy husband, and come hither. The woman answered and said, I have no
 15 husband. Jesus said to her, Thou hast well said,
 16 I have no husband; For thou hast had five husbands, and he whom thou now hast, is not thy husband : this thou saidst truly. The woman saith to him, Sir, I perceive that thou art a prophet.
 17 Our fathers worshipped in this mountain : but ye

V. 12. *Our Father Jacob*---So they fancied he was; whereas they were, in Truth, a Mixture of many Nations, placed there by the King of *Affyria*, in the room of the *Israelites* whom he had carried away captive. (2 Kings xvii. 24.) *Who gave us the well*---In *Joseph*, their supposed Forefather: *And drank thereof*---So even he had no better Water than this.

V. 14. *Will never thirst*---Will never (provided he continue to drink thereof) be miserable, dissatisfied, without Refreshment. If ever that Thirst returns, it will be the Fault of the Man, not the Water. *But the water that I shall give him*---The Spirit of Faith working by Love, *shall become in him*---An inward, living Principle, *a fountain*---Not barely a Well, which is soon exhausted, *springing up into everlasting life*---Which is a Confluence, or rather an Ocean of Streams arising from this Fountain.

V. 15. *That I thirst not*---She takes Him still in a gross Sense.

V. 16. *Jesus saith to her*---He now clears the Way, that He might give her a better Kind of Water than she asked for. *Go call thy husband*---He strikes directly at her Bosom-Sin.

V. 17. *Thou hast well said*---We may observe in all our Lord's Discourse, the utmost Weightiness, and yet the utmost Courtesy.

V. 18. *Thou hast had five husbands*---Whether they were all dead or not, her own Conscience now awakened would tell her.

V. 19. *Sir, I perceive*---So soon was her Heart touched!

V. 20. The Instant she perceived this, she proposes what she thought the most important of all Questions. *This mountain*---Pointing to Mount *Gerizim*. *Sanballat*, by the Permission of

Alexander

say, that in Jerusalem is the place where men
 21 ought to worship. Jesus saith to her, Woman, be-
 lieve me, the hour cometh, when ye shall neither
 in this mountain, nor at Jerusalem, worship the
 22 Father. Ye worship ye know not what; we know
 what we worship; for salvation is from the Jews.
 23 But the hour cometh, and now is, when the true wor-
 shippers shall worship the Father in spirit and in truth;
 24 for the Father seeketh such to worship him. God is
 a Spirit, and they that worship him must worship in
 25 spirit and in truth. The woman saith to him, I know
 that the Messiah is coming, who is called Christ:

Alexander the Great, had built a Temple upon Mount Gerizim, for Manasseh, who for marrying Sanballat's Daughter, had been expelled from the Priesthood and from Jerusalem (Neb. xiii 28.) This was the Place where the Samaritans used to worship, in Opposition to Jerusalem. And it was so near Sychar, that a Man's Voice might be heard from the one to the other. Our fathers worshipped--- This plainly refers to Abraham and Jacob (from whom the Samaritans pretended to deduce their Genealogy) who erected Altars in this Place: (Gen. xii. 6, 7. and xxxiii. 18, 20.) And possibly to the whole Congregation, who were directed, when they came into the Land of Canaan, to put the blessing upon Mount Gerizim, Deut. xi. 29. Ye Jews say, In Jerusalem is the place---Namely, the Temple.

V. 21. *Believe me---Our Lord uses this Expression in this Manner but once; and that to a Samaritan. To his own People the Jews, his usual Language is, I say unto you. The hour cometh when ye---Both Samaritans and Jews, shall worship neither in this mountain, nor at Jerusalem---As preferable to any other Place. True Worship shall be no longer confined to any one Place or Nation.*

V. 22. *Ye worship ye know not what---Ye Samaritans are ignorant, not only of the Place, but of the very Object of Worship. Indeed they feared the Lord---After a Fashion; but at the same Time, served their own gods, 2 Kings xvii. 33. Salvation is from the Jews---So spake all the Prophets, that the Saviour should arise out of the Jewish Nation: And that from thence the Knowledge of Him should spread to all Nations under Heaven.*

V. 23. *The true worshippers shall worship the Father---Not here or there only, but at all Times and in all Places.*

V. 24. *God is a Spirit---Not only remote from Body, and all the Properties of it, but likewise full of all spiritual Perfections, Power, Wisdom, Love, Holiness. And our Worship should be suitable to his Nature. We should worship Him with the truly spiritual Worship of Faith, Love, and Holiness, animating all our Tempers, Thoughts, Words, and Actions.*

V. 25. *The woman saith---With Joy for what she had already learned, and Desire of fuller Instruction.*

26 when he is come, he will tell us all things. Jesus
 27 saith to her, I that speak to thee am *He*. And
 upon this came his disciples, and marvelled that he
 talked with a woman. Yet none said, What seekest
 thou? Or, Why talkest thou with her?

28 The woman then left her water-pot, and went
 29 to the city, and saith to the men, Come, see a man
 who told me all things that ever I did: Is not this
 30 the Christ? Then they went out of the city, and
 came to him.

31 In the mean time his disciples prayed him, saying,
 32 Master, eat. But he said to them, I have meat to
 33 eat that ye know not of. The disciples said one to
 34 another, Hath any man brought him to eat? Jesus
 saith to them, My meat is, to do the will of him that
 35 sent me, and to finish his work. Say ye not, There
 are yet four months, and the harvest cometh? Lo, I
 say to you, Lift up your eyes, and survey the fields,

V. 26. *Jesus saith*---Hasting to satisfy her Desire, before his Disciples came. *I am He*---Our LORD did not speak this so plainly to the *Jews*, who were so full of the *Messiah's* temporal Kingdom. If He had, many would doubtless have taken up Arms in his Favour, and others have accused him to the *Roman Governor*. Yet He did in Effect declare the Thing, tho' he denied the particular Title. For in a Multitude of Places He represented Himself, both as the Son of Man, and as the Son of GOD: Both which Expressions were generally understood by the *Jews* as peculiarly applicable to the *Messiah*.

V. 27. *His disciples marvelled that he talked with a woman*---Which the *Jewish* Rabbis reckoned scandalous for a Man of Distinction to do. They marvelled likewise at his talking with a Woman of that Nation, which was so peculiarly hateful to the *Jews*. *Yet none said*---To the Woman. *What seekest thou?* Or to Christ, *Why talkest thou with her?*

V. 28. *The woman left her water-pot*---Forgetting smaller Things.

V. 29. *A man who told me all things that ever I did*---Our LORD had told her but a few Things. But his Words awakened her Conscience, which soon told her all the rest. *Is not this the Christ?*---She does not doubt of it herself, but incites them to make the Enquiry.

V. 31. *In the mean time*---Before the People came.

V. 34. *My meat*---That which satisfies the strongest Appetite of my Soul.

V. 35. *The fields are white already*---As if He had said, the spiritual Harvest is ripe already. The *Samaritans* ripe for the Gospel, covered the Ground round about them.

V. 36. *He*

36 for they are white already to the harvest, And he that reapeth, receiveth wages, and gathereth fruit to life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is the saying true, One soweth, and another reapeth. I have sent you to reap that whereon you have bestowed no labour: others have laboured, and ye are entered into their labour.

39 And many of the Samaritans out of the city believed on him, for the saying of the woman testifying, 40 He told me all that ever I did. So when the Samaritans were come to him, they besought him to 41 tarry with them. And he abode there two days. 42 And many more believed, because of his word, And said to the woman, We no longer believe, because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 After the two days, he departed thence, and went 44 into Galilee. (Now Jesus himself had testified, * That 45 a prophet hath not honour in his own country.) And when he was come into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast. For they also had come to the feast.

46 So he came again to Cana of Galilee, where he had made the water wine. And there was a certain 47 nobleman, whose son was sick at Capernaum. When

V. 36. *He that reapeth*—Whoever saves Souls, *receiveth wages*—A peculiar Blessing to himself, and *gathereth fruit*—Many Souls; *that he that soweth*—Christ the great Sower of the Seed, and *he that reapeth may rejoice together*—In Heaven.

V. 37. *That saying*—A common Proverb: *One soweth*—The Prophets and Christ; *Another reapeth*—The Apostles and succeeding Ministers.

V. 38. *I*—The LORD of the whole Harvest, *have sent you*—He had employed them already in baptizing, ver. 2.

V. 42. *We know that this is the Saviour of the world*—And not of the Jews only.

V. 43. *He went into Galilee*—That is, into the Country of Galilee; but not to Nazareth. It was at that Town only that He had no Honour. Therefore He went to other Towns.

V. 47. *To come down*—For Cana stood much higher than Capernaum,

V. 48. *Unless*

he heard that Jesus was come out of Judea into Galilee, he went to him, and besought him to come down and
 48 heal his son, for he was at the point of death. Jesus said to him, Unless ye see signs and wonders, ye will
 49 in no wise believe. The nobleman said to him, Sir
 50 come down, ere my child die. Jesus said to him, Go; thy son liveth. And the man believed the word that
 51 Jesus spake to him, and he went. And as he was now going down, his servants met him, and told him, saying,
 52 Thy son liveth. Then he asked of them the hour when he amended. And they said to him, Yesterday
 53 at the seventh hour the fever left him. So the father knew *it was* at the same hour, in which Jesus had said to him, Thy son liveth. And himself believed, and his whole house. This second miracle again
 54 Jesus wrought, being come out of Judea into Galilee.

V. After this there was a feast of the Jews, and Jesus
 2 went up to Jerusalem. Now there is in Jerusalem by the sheep-gate, a bath, which is called in the Hebrew
 3 tongue, Bethesda, having five porticos. In these lay a great multitude of diseased, of blind, halt, withered,
 4 waiting for the moving of the water. For an angel went down at certain times into the bath, and the water was troubled: and whosoever went in first, after the troubling of the water, was made whole, whatsoever disease he had. And a certain man was there, who had
 5 been diseased eight and thirty years. Jesus seeing him
 6

V. 48. *Unless ye see signs and wonders*—Altho' the Samaritans believed without them.

V. 52. *He asked the hour when he amended*—The more exactly the Works of God are considered, the more Faith is increased.

V. 1. *A feast*—Pentecost,

V. 2. *There is in Jerusalem*—Hence it appears, that St. John wrote his Gospel before Jerusalem was destroyed: It is supposed about thirty Years after the Ascension. *Having five porticos*—Built for the Use of the Sick. Probably the Basin had five Sides. *Bethesda* signifies *the house of Mercy*.

V. 4. *An angel*—Yet many undoubtedly thought the whole Thing to be purely natural. *At certain times*—Perhaps at a certain hour of the Day, during this paschal Week. *Went down*—The Græ & Word implies, that he had ceased going down, before the Time of St. John's writing this. God might design this, to raise Expectation of the acceptable Time approaching, to add a greater Lustre to his Son's Miracles, and to shew that his ancient People were not entirely for-

lie, and knowing that he had now been diseased a long time, saith to him, Desirest thou to be made whole?

- 7 The infirm man answered him, Sir, I have no man to put me into the bath, when the water is troubled; and the while I am coming, another steppeth down
8 before me. Jesus saith to him, Rise, take up thy bed
9 and walk. And immediately the man was made whole and took up his bed and walked: and the same day
10 was the sabbath. Then said the Jews to him that was healed, It is the sabbath; it is not lawful for thee
11 to take up thy bed. He answered, He that made me whole, he said to me, Take up thy bed and walk.
12 Then asked they him, Who is the man that said to
13 thee, Take up thy bed and walk? And he that was healed knew not who he was; for Jesus had retired,
14 a multitude being in the place. Afterwards Jesus findeth him in the temple, and said to him, Lo, thou art made whole: sin no more, lest a worse thing come
15 to thee. The man departed and told the Jews, that it was Jesus who had made him whole.
16 And therefore the Jews persecuted Jesus, because
17 he had done these things on the sabbath. But Jesus answered them, My Father worketh until now, and

gotten of him. *The first*—Whereas the Son of God healed every Day not one only, but whole Multitudes that resorted to Him.

V. 7. *The sick man answered*—Giving the Reason why he was not made whole, notwithstanding his Desire.

V. 14. *Sin no more*—It seems his former Illness was the Effect or Punishment of Sin.

V. 15. *The man went and told the Jews, that it was Jesus who had made him whole*—One might have expected, that when he had published the Name of his Benefactor, Crowds would have thronged about Jesus, to have heard the Words of his Mouth, and to have received the Blessings of the Gospel. Instead of this, they surround Him with an hostile Intent; they even conspire against his Life, and for an imagined Transgression in Point of Ceremony, would have put out this Light of Israel. Let us not wonder then, if our Good be evil spoken of; if even Candour, Benevolence, and Usefulness, do not disarm the Enmity of those who have been taught to prefer Sacrifice to Mercy; and who disrelishing the genuine Gospel, naturally seek to slander and persecute the Professors, but especially the Defenders of it.

V. 17. *My Father worketh until now, and I work*—From the Creation till now he hath been working without Intermiſſion. I do likewise. This is the Proposition which is explained from ver. 19.

18 I work. Therefore the Jews sought the more to kill him, because he not only broke the sabbath, but also said that God was his own Father, making him-
 19 self equal with God. Then answered Jesus and said to them, Verily verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; but what things soever he doth,
 20 these also doth the Son likewise. For the Father loveth the Son, and sheweth him all Things that himself doth: And he will shew him greater works
 21 than these, so that ye will marvel. For as the Father quickeneth the dead, so the Son also quick-
 22 eneth whom he will. For neither doth the Father judge any one, but hath given all judgment to the

to ver. 30, confirmed and vindicated in the 31st and following Verses.

V. 18. *His own Father*—The Greek Word means *his own Father*, in such a Sense as no Creature can speak. *Making himself equal with God*—It is evident all the Hearers so understood Him, and that our LORD never contradicted, but confirmed it.

V. 19. *The Son can do nothing of himself*—This is not his Imperfection, but his Glory, resulting from his eternal, intimate, indissoluble Unity with the Father. Hence it is absolutely impossible, that the Son should judge, will, testify, or teach any Thing without the Father, ver. 30, &c. ch. vi. 38. ch. vii. 16. or that He should be known or believed on, separately from the Father. And He here defends his doing Good every Day, without Intermision, by the Example of his Father, from which he cannot depart: *These doth the Son likewise*—All these, and only these; seeing He and the Father are One.

V. 20. *The Father sheweth him all things that himself doth*—A Proof of the most intimate Unity. *And he will shew him*—By doing them. At the same Time (not at different Times) the Father sheweth and doth, and the Son seeth and doth. *Greater Works*—Jesus oftener terms them Works, than Signs or Wonders because they were not Wonders in his Eyes. *Ye will marvel*—So they did, when He raised Lazarus.

V. 21. *For*—He declares, which are those greater Works, Raising the Dead, and Judging the World. The Power of quickening whom he will follows from the Power of judging. These two, *Quickening* and *Judging*, are proposed ver. 21, 22. The Acquittal of Believers, which pre-supposes Judgment, is treated of in the 24th Verse; the *Quickening* some of the Dead, ver. 25; and the general Resurrection, ver. 28.

V. 22. *For neither doth the Father judge*—Not without the Son: But He doth judge by that Man whom He hath ordained, Acts xvii. 31.

V. 23. *That*

Son: That all men may honour the Son, even
 23 as they honour the Father. He that honoureth
 not the Son, honoureth not the Father that sent
 24 him. Verily, verily I say unto you, he that hear-
 eth my word, and believeth on him that sent me,
 hath everlasting life, and cometh not into condem-
 25 nation, but is passed from death to life. Verily,
 verily I say to you, The hour is coming, and now
 is, when the dead shall hear the Voice of the Son
 26 of God, and they that hear shall live. For as the
 Father hath life in himself, so hath he given to the
 27 Son also to have life in himself, And hath given
 him authority to execute judgment likewise, be-
 28 cause he is the Son of man. Marvel not at this:
 for the time is coming, in which all that are in the
 29 graves shall hear his voice, And shall come forth,
 they that have done good to the resurrection of life,
 and they that have done evil to the resurrection of
 30 damnation. I can do nothing of myself: as I
 hear; I judge, and my judgment is just; because I
 seek not my own will, but the will of him that

V. 23. *That all men may honour the Son, even as they honour the Father*—Either willingly, and so escaping Condemnation, by Faith; or unwillingly, when feeling the Wrath of the Judge. This demonstrates the EQUALITY of the Son with the Father. If our LORD were God only by Office or Investiture, and not in the Unity of the divine Essence, and in all Respects equal in Godhead with the Father, He could not be honoured *even as*, that is, with the *same* Honour that they honoured the Father. *He that honoureth not the Son*—With the *same* equal Honour, greatly dishonoureth the Father that sent him.

V. 24. *And cometh not into condemnation*—Unless he make Shipwreck of the Faith.

V. 25. *The dead shall hear the voice of the Son of God*—So did Jairus's Daughter, the Widow's Son, and Lazarus.

V. 26. *He hath given to the Son*—By eternal Generation, to have life in himself—Absolute, independent.

V. 27. *Because he is the Son of man*—He is appointed to judge Mankind, because He was made Man.

V. 28. *The time is coming*—When not two or three, but all shall rise.

V. 29. *The resurrection of life*—That Resurrection which leads to Life everlasting.

V. 30. *I can do nothing of myself*—It is impossible I should do any Thing separately from my Father. *As I hear*—Of the Father, and see,

31 sent me. If I testify of myself, my testimony is
 32 not valid. There is another that testifieth of me,
 and I know that the testimony which he testifieth
 of me is valid.

33 Ye sent to John, and he bare testimony to the
 34 truth. But I receive not testimony from man; but
 35 these things I say, that ye may be saved. He
 was a burning and a shining light, and ye were
 36 willing for a Season to rejoice in his light. But I
 have a greater testimony than *that* of John: for the
 works which the Father hath given me to fulfil,
 the very works that I do, testify of me, that the
 37 Father hath sent me. And the Father who hath
 sent me, he hath testified of me: ye have neither
 heard his voice at any time, nor seen his form.
 38 And ye have not his word abiding in you; for
 39 whom he hath sent, ye believe not. Search the
 Scriptures: in them ye are assured ye have eternal
 40 life: and it is they that testify of me. Yet ye will
 41 not come to me, that ye may have life. I re-

see, so I *judge* and do; because I am essentially united to Him. See
 ver. 19.

V. 31. *If I testify of myself*---That is, if I alone (which indeed is
 impossible) *my testimony is not valid.*

V. 32. *There is another*---The Father, ver. 37. *and I know that,*
 even in your Judgment, his Testimony is beyond Exception.

V. 33. *He bare testimony*---That I am the *Christ.*

V. 34. *But I have no Need to receive, &c. But these things*---Con-
 cerning *John*, whom ye yourselves reverence; *I say that ye may be*
saved---So really and seriously did He will their Salvation. Yet they
 were not saved. Most, if not all, of them died in their Sins.

V. 35. *He was a burning and a shining light*---Inwardly burning
 with Love and Zeal; outwardly shining in all Holiness. *And even*
ye were willing for a season---A short Time only.

V. 37. *He hath testified of me*---Namely, at my Baptism. I speak
 not of my supposed Father *Joseph*. Ye are utter Strangers to Him
 of whom I speak.

V. 38. *Ye have not his word*---All who believe have the Word of
 the Father (the same with the Word of the Son) abiding in them,
 that is, deeply ingrafted in their Hearts.

V. 39. *Search the Scriptures*---A plain Command to all Men. *In*
them ye are assured ye have eternal life---Ye know they shew you the
 Way to eternal Life. And these very Scriptures testify of me.

V. 40. *Tell ye will not come unto me*---As they direct you.

V. 41. *I receive not honor from men*---I need it not. I seek it not
 from you for my own Sake.

V. 42. *But*

ceive not honour from men, But I know you, that
 42 ye have not the love of God in you. For I am
 come in my Father's name, and ye receive me not:
 43 If another shall come in his own name, him ye will
 44 receive. How can ye believe, while ye receive
 honour one of another, and seek not the honour
 45 that is from God only? Think not that I will
 accuse you to the Father: there is one that accuseth
 46 you, *even* Moses, in whom ye trust. For had ye
 believed Moses, ye would have believed me: for
 47 he wrote of me. But if ye believe not his writings,
 how shall ye believe my words?

VI. * After these things, Jesus went over the sea of
 2 Galilee, *the sea* of Tiberias, And a great multitude
 followed him, because they had seen the miracles
 3 which he did on the diseased. But Jesus went up
 into the Mountain, and sat there with his Disciples.
 4 And the Passover, a feast of the Jews, was nigh.
 5 Jesus then lifting up his eyes, and seeing a great
 multitude coming to him, saith to Philip, Whence
 6 shall we buy bread, that these may eat? (But this
 he said trying him: for he himself knew what he
 7 intended to do.) Philip answered him, Two hun-
 dred penny worth of bread is not sufficient for them;

V. 42. *But I know you*---With this Ray he pierces the Hearts of
 the Hearers. And this doubtless He spake with the tenderest Com-
 passion.

V. 43. *If another shall come*---Any false Christ.

V. 44. *While ye receive honour*---That is, while ye seek the Praise
 of Men rather than the Praise of God. At the Feast of Pentecost,
 kept in Commemoration of the giving the Law from Mount *Sinai*,
 their Sermons use to be full of the Praises of the Law, and of the
 People to whom it was given. How mortifying then must the fol-
 lowing Words of our LORD be to them, while they were thus exult-
 ing in *Moses* and his Law?

V. 45. *There is one that accuseth you*---By his Writings.

V. 46. *He wrote of me*---Every where; in all his Writings; parti-
 cularly *Deut. xviii. 15, 18.*

V. 1. *After these things*---The History of between ten and eleven
 Months is to be supplied here from the other Evangelists.

V. 3. *Jesus went up*---Before the People overtook Him.

V. 5. *Jesus saith to Philip*---Perhaps he had the Care of providing
 Victuals for the Family of the Apostles.

V. 15. *He*

* *Mat. xiv. 13. Mark vi. 32. Luke ix. 10.*

8 that each of them may take a little. One of his
 disciples, Andrew, Simon Peter's brother, saith to
 9 him, Here is a lad, who hath five barley-loaves
 and two small fishes: but what are they among so
 10 many? Jesus said, Make the men sit down. (Now
 there was much grass in the place) So the men sat
 11 down, in number about five thousand. Then Jesus
 took the loaves, and having given thanks, di-
 stributed to the disciples, and the disciples to them
 that were sat down, and likewise of the fishes as
 12 much as they would. When they were filled, he
 saith to his disciples, Gather up the fragments
 13 which remain, that nothing be lost. They there-
 fore gathered *them*, and filled twelve baskets with
 the fragments of the five barley-loaves, which re-
 mained over and above to them that had eaten.
 14 Then those men having seen the miracle which
 Jesus did, said, Of a truth this is the prophet that
 15 was to come into the world. Jesus therefore
 knowing, that they were about to come and take
 him by force to make him a king, again retired to
 the mountain all alone.

16 * In the evening, his disciples went down to
 the sea, And entering into the vessel, they went
 17 over the sea toward Capernaum: And it was now
 18 dark, and Jesus was not come to them. And the
 19 sea ran high, a great wind blowing. And hav-
 ing rowed about five and twenty or thirty furlongs,
 they see Jesus walking on the sea, and drawing
 20 nigh to the vessel: and they were afraid. But he
 21 saith to them, It is I; be not afraid. Then they
 willingly received him into the vessel; and im-
 mediately the vessel was at the land to which they
 were bound.

22 The day following, the multitude who had
 stood on the other side of the sea, because they

V. 15. *He retired to the mountain alone*---Having ordered his Dis-
 ciples to cross over the Lake.

V. 22. *Who had stood on the other side*---They were forced to stay
 a while, because there were then no other Vessels; and they staid
 the less unwillingly, because they saw Jesus was not embarked.

V. 26. Our

- saw there was no other vessel there, save that one into which his disciples went, and that Jesus went not into the vessel with his disciples, but *that* his
 23 disciples were gone away alone: (But there came other little vessels from Tiberias, near the place where they had eaten bread, after the Lord had
 24 given thanks) When they saw, that Jesus was not there, neither his disciples, they also went aboard the vessels, and came to Capernaum seeking Jesus.
 25 And having found him on the other side of the sea, they said to him, Rabbi, when camest thou
 26 hither? Jesus answered them and said, Verily Verily I say to you, Ye seek me, not because ye saw the miracles, but because ye did eat of the
 27 loaves, and were satisfied. Labour not for the meat which perisheth, but for that which endureth to everlasting life, which the Son of man will give
 28 you; for him hath God the Father sealed. Then said they to him, What shall we do, that we may
 29 work the works of God? Jesus answered and said to them, This is the work of God, that ye believe
 30 on him whom he hath sent. They said therefore to him, What sign dost thou then, that we may see and believe thee? What dost thou work?

V. 26. Our LORD does not satisfy their Curiosity, but corrects the wrong Motive they had in seeking Him: *Because ye did eat—* Merely for temporal Advantage. Hitherto *Christ* had been gathering Hearers: He now begins to try their Sincerity, by a figurative Discourse concerning his Passion, and the Fruit of it, to be received by Faith.

V. 27. *Labour not for the meat which perisheth*—For bodily Food: Not for that only, not chiefly: Not at all, but in Subordination to Grace, Faith, Love, the *meat which endureth to everlasting life*. Labour, *Work* for this: *for everlasting Life*: So our LORD expressly commands, *Work for Life*, as well as *from Life*; from a Principle of Faith and Love. *Him hath the Father sealed*—By this very Miracle, as well as by his whole Testimony concerning Him. See ch. iii. 33. *Sealing* is a Mark of the Authenticity of a Writing.

V. 28. *The works of God*—Works pleasing to God.

V. 29. *This is the work of God*—The Work most pleasing to God, and the Foundation of all others: *That ye believe*—He expresses it first properly, afterwards figuratively.

V. 30. *What sign dost thou?*—Amazing, after what they had just seen!

V. 31. *Our*

31 Our fathers ate manna in the wilderness, as it is
 written, † He gave them bread from heaven to
 32 eat. Then said Jesus to them, Verily, verily I
 say unto you, Moses gave you not the bread from
 heaven; but my Father giveth you the true bread
 33 from heaven. For the bread of God is he that
 cometh down from heaven, and giveth life to the
 34 world. Then said they to him, Lord, ever give
 35 us this bread. And Jesus said to them, I am the
 bread of life. He that cometh to me shall never
 hunger, and he that believeth on me shall never
 36 thirst. But I told you, that tho' ye have seen me,
 37 ye believe not. All that the Father giveth me,
 will come to me, and him that cometh to me, I
 38 will in no wise cast out. For I came down from
 heaven, not to do my own will, but the will of
 39 him that sent me. And this is the will of him
 that sent me, That of all which he hath given me,
 I should lose nothing, but should raise it up at the
 40 last day. And this is the will of him that sent me,

V. 31. *Our fathers ate manna*—This Sign *Moses* gave them. *He gave them bread from heaven*—From the lower, sublunary Heaven; to which *Jesus* opposes the highest Heaven: In which Sense he says seven Times (ver. 32, 33, 38, 50, 58, 62.) That He Himself came down from heaven.

V. 32. *Moses gave you not bread from heaven*—It was not *Moses* who gave the Manna to your Fathers; but *my Father*, who now giveth the true bread from heaven.

V. 33. *He that—giveth life to the world*—Not (like the Manna) to one People only: And that from Generation to Generation. Our LORD does not yet say, I am that Bread; else the *Jews* would not have given Him so respectful an Answer, ver. 34.

V. 34. *Give us this bread*—Meaning it still, in a literal Sense: Yet they seem now to be not far from believing.

V. 35. *I am the bread of life*—Having and giving Life: *He that cometh—he that believeth*—Equivalent Expressions: *Shall never hunger; thirst*—Shall be satisfied, happy, for ever.

V. 36. *I have told you*—Namely, ver. 26.

V. 37. *All that the Father giveth me*—All that feel themselves lost, and follow the Drawings of the Father, He in a peculiar Manner giveth to the Son: *Will come to me*—By Faith. *And him that thus cometh to me, I will in no wise cast out*—I will give him Pardon, Holiness, and Heaven, if he endure to the End to rejoice in his Light.

V. 39. *Of all which he hath already given me*—(See ch. xvii. 6, 12.) If they endure to the End. But *Judas* did not.

V. 40. Here is the Sum of the three foregoing Verses. *This is the will of him that sent me*—This is the whole of what I have said:

† *Psalm lxxviii. 24.*

This

that every one who seeth the Son, and believeth on him, should have everlasting life: and I will raise him up at the last day.

- 41 The Jews then murmured about him, because he said, I am the bread which came down from
42 heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?
43 Jesus answered and said to them, Murmur not
44 among yourselves. No man can come unto me, unless the Father who hath sent me, draw him;
45 and I will raise him up at the last day. It is written in the prophets, * And they shall be all taught of God. Every man therefore that hath heard and
46 learned of the Father cometh to me. Not that any man hath seen the Father, save he who is
47 from God; he hath seen the Father. Verily, verily I say unto you, he that believeth on me
48 hath everlasting life. I am the bread of life. Your fathers ate manna in the wilderness, and
49 yet died. This is the bread which cometh down from heaven, that a man may eat of it, and not
50 die. I am the living bread which came down
51 from heaven: If any man eat of this bread, he shall live for ever, and the bread that I will

This is the eternal, unchangeable Will of God. Every one who truly believeth, shall have everlasting Life. *Every one that seeth and believeth---The Jesus saw, and yet believed not. And I will raise him up---As this is the Will of Him that sent me, I will perform it effectually.*

V. 44. *Christ* having checked their Murmuring, continues what he was saying, ver. 40. *No man comes to me, unless my Father draw him---No Man can believe in Christ, unless God give him Power: He draws us first, by Good Desires: Not by Compulsion, not by laying the Will under any Necessity; but by the strong and sweet, yet still resistible, Motions of his heavenly Grace.*

V. 45. *Every man that hath heard---The secret Voice of God, he, and he only believeth.*

V. 46. *Not that any one---Must expect him to appear in a visible Shape. He who is from or with God---In a more eminent Manner than any Creature.*

V. 50. *Not die---Not spiritually; not eternally.*

V. 51. *If any eat of this bread---That is, believe in me: He shall live for ever---In other Words, He that believeth to the End*

give, is my flesh, which I will give for the life of the world.

- 52 The Jews then debated among themselves, saying, How can this man give us *his* flesh to eat? But
 53 Jesus said to them, Verily, verily I say unto you, unless ye eat the flesh of the Son of man, and drink
 54 his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, hath eternal life,
 55 and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.
 56 He that eateth my flesh and drinketh my blood,
 57 abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is
 58 the bread which came down from Heaven; not as your fathers ate manna, and died: he that eateth
 59 of this bread, shall live for ever. These things he said in the synagogue, teaching at Capernaum.
 60 Many of his disciples hearing *it*, said, This is
 61 an hard saying: who can hear it? Jesus knowing in himself that his disciples murmured about this;
 62 said to them, Doth this offend you? *What* if ye shall see the Son of man ascend where he was

shall be saved. *My flesh which I will give you*---This whole Discourse concerning his Flesh and Blood refers directly to his Passion, and but remotely, if at all to the Lord's Supper.

V. 52. Observe the Degrees: The *Jews* are tried here; the Disciples, ver. 60, 66. the Apostles, ver. 67.

V. 53. *Unless ye eat the flesh of the Son of man*---Spiritually: Unless ye draw continual Virtue from him by Faith. *Eating his flesh* is only another Expression for believing.

V. 55. *Meat---drink indeed*---With which the Soul of a Believer is as truly fed, as his Body with Meat and Drink.

V. 57. *I live by the Father*---Being one with Him. *He shall live by me*---Being one with me. Amazing Union!

V. 58. *This is*---That is, I am *the bread*---Which is not like the Manna your Fathers ate, who died notwithstanding.

V. 60. *This is an hard saying*---Hard to the Children of the World, but sweet to the Children of God. Scarce ever did our Lord speak more sublimely, even to the Apostles in private. *Who can bear*---Endure it?

V. 62. *What if ye shall see the Son of man ascend where he was before?*---How much more incredible will it then appear to you, that he should give you his Flesh to eat?

- 63 before? It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken,
 64 *they* are spirit and *they* are life. But there are some of you who believe not. (For Jesus had known from the beginning, who they were that believed
 65 not, and who would betray him.) And he said, Therefore said I to you, That no man can come to me, unless it be given him by my Father.
 66 From this *time* many of his disciples went back and walked no more with him. Then said Jesus
 67 to the twelve, Are ye also minded to go away? 68 Then Simon Peter answered him, saying, Lord, to whom shall we go? Thou hast the words of
 69 eternal life. And we have believed and known, that thou art the Christ, the Son of the living God.
 70 Jesus answered them, Have not I chosen you twelve? 71 Yet one of you is a devil. He spake of Judas Iscariot, *the son* of Simon; for he it was that would betray him, being one of the twelve.

V. 63. *It is the Spirit*—The spiritual Meaning of these Words, by which God giveth Life. *The flesh*—The bare, carnal, literal Meaning, *profiteth nothing*. *The words which I have spoken, they are spirit*—Are to be taken in a spiritual Sense; and, when they are so understood, *they are life*—That is, a Means of spiritual Life to the Hearers.

V. 64. *But there are some of you who believe not*—And so receive no Life by them, because you take them in a gross literal Sense. *For Jesus knew from the beginning*—Of his Ministry: *Who would betray him*—Therefore it is plain, God does foresee future Contingencies:

“But his Fore-knowledge causes not the Fault

“Which had no less prov'd certain unforeknown.”

V. 65. *Unless it be given*—And it is given to those only, who will receive it on God's own Terms.

V. 66. *From this time many of his disciples went back*—So our LORD now began to purge his Floor: The Proud and Careless were driven away, and those remained who were meet for the Master's Use.

V. 68. *Thou hast the words of eternal life*—Thou, and thou alone speakest the Words which shew the Way to Life everlasting.

V. 69. *And we*—Who have been with Thee from the Beginning, whatever others do, *have known*—Are absolutely assured, *that thou art the Christ*.

V. 70. *Jesus answered them*—And yet even ye have not all acted suitably to this Knowledge. *Have I not chosen, or elected you twelve?*—But they might fall from even that Election. *Yet one of you*—On this gracious Warning, *Judas* ought to have repented: *Is a devil*—Is now influenced by one.

V. 1. *After*

- VII. After these things Jesus walked in Galilee :
 for he would not walk in Judea, because the Jews
 2 sought to kill him. Now the Jews' feast of ta-
 3 bernacles was nigh. His brethren therefore said to
 him, Depart hence and go into Judea, that thy
 disciples *there* also may see the works which thou
 4 dost. For no man doth any thing in secret, but
 desireth to be publickly known : if thou dost these
 things, shew thyself to the world. (For neither
 5 did his brethren believe on him.) Jesus saith to
 them, My time is not yet come : your time is al-
 6 ways ready. The world cannot hate you, but me
 7 it hateth ; because I testify of it, that its works are
 evil. Go ye up to the feast ; I go not up to this
 8 feast yet ; because my time is not yet fully come.
 9 Having said these things to them, he abode in
 Galilee.
- 10 But when his brethren were gone up, then he
 also went up to the feast, not openly, but as it
 11 were privately. Then the Jews sought him at the
 12 feast, and said, Where is he ? And there was
 much murmuring among the multitude concerning
 him : for some said, He is a good man, others

V. 1. *After these things Jesus walked in Galilee*—That is, conti-
 nued there, for some Months after the Second Passover : *For he*
would not walk—Continue in Judea ; *because the Jews*—Those of
 them who did not believe ; and in particular the chief Priests, Scribes,
 and Pharisees, sought an Opportunity to kill him.

V. 2. *The feast of tabernacles*—The Time, Manner, and Reason
 of this Feast may be seen, Lev. xxiii. 34, &c.

V. 3. *His brethren*—So called according to the Jewish Way of
 speaking. They were his Cousins, the Sons of his Mother's Sister.
Depart hence—From this obscure Place.

V. 4. *For no man doth any thing*—Of this Kind, in secret ; but ra-
 ther desireth to be of public Use. *If thou really dost these things*—These
 Miracles which are reported ; *shew thyself to the world*—To all Men.

V. 6. *Jesus saith, Your time is always ready*—This or any Time
 will suit you.

V. 7. *The world cannot hate you*—Because ye are of the World.
But me it hateth—And all that bear the same Testimony.

V. 10. *He also went up to the feast*—This was his last Journey but
 one to Jerusalem. The next Time He went up, he suffered.

V. 11. *The Jews*—The Men of Judea, particularly of Jerusalem.

V. 12. *There was much murmuring among the multitude*—Much
 whispering ;

13 said, Nay; but he seduceth the people. However, no man spake openly of him, for fear of the Jews.

14 Now at the middle of the feast, Jesus went up into the temple and taught. And the Jews marvelled, saying, How doth this man know letters, 15 having never learned? Jesus answered them and said, My doctrine is not mine, but his that sent 16 me. If any man be willing to do his will, he shall know of the doctrine, whether it be of God, 17 or whether I speak of myself. He that seeketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, the same is 18 true, and there is no unrighteousness in him. Did not Moses give you the law? Yet none of you 19 keepeth the law. Why seek ye to kill me? The people answered and said, Thou hast a devil. 20 Who seeketh to kill thee? Jesus answered and said to them, I did one work, and ye all marvel at it.

whispering; many private Debates with each other, among those who were come from distant Parts.

V. 13. *However no man spake openly of him*—Not in Favour of Him: for fear of the Jews—Those that were in Authority.

V. 14. *Now at the middle of the feast*—Which lasted eight Days. It is probable, this was on the Sabbath-day. *Jesus went up into the temple*—Directly, without stopping any where else.

V. 15. *How does this man know letters, having never learned?*—How comes He to be so well acquainted with sacred Literature as to be able thus to expound the Scripture, with such Propriety and Gracefulness, seeing He has never learnt this, at any Place of Education?

V. 16. *My doctrine is not mine*—Acquired by any Labour of Learning; but *his that sent me*—Immediately infused by Him.

V. 17. *If any man be willing to do his will, he shall know of the doctrine, whether it be of God*—This is a universal Rule, with regard to all Persons and Doctrines. He that is thoroughly willing to do it, shall certainly know, what the Will of God is.

V. 18. *There is no unrighteousness in him*—No Deceit or Falshood.

V. 19. But ye are unrighteous; for ye violate the very Law which ye profess so much Zeal for.

V. 20. *The people answered, Thou hast a devil*—A lying Spirit. *Who seeketh to kill thee?*—These, coming from distant Parts, probably did not know the Design of the Priests and Rulers.

V. 21. *I did*—At the Pool of Bethesda: *One work*—Out of many: *And ye all marvel at it*—Are amazed, because I did it on the Sabbath-day.

- 22 Moses gave you circumcision, (not that it is of Mo-
 23 ses, but of the fathers) and ye circumcise a man
 on the sabbath. If a man receive circumcision on
 the sabbath, that the law of Moses may not
 be broken: Are ye angry at me, because I entirely
 24 healed a man on the sabbath? Judge not accord-
 ing to appearance, but judge righteous judg-
 ment.
- 25 Then said some of them of Jerusalem, Is not
 this he whom they seek to kill? And lo he speak-
 26 eth boldly, and they say nothing to him. Do the
 27 rulers know, indeed, that this is the Christ? How-
 beit, we know this man, whence he is: but
 when Christ cometh, none knoweth whence he is:
- 28 Then cried Jesus in the temple as he taught, say-
 ing, Do ye both know me, and know whence I
 am? And yet I am not come of myself, but he
 29 that sent me is true, whom ye know not. But I
 know him; for I am from him, and he hath sent
 30 me. Then they sought to seize him; but no man
 laid hands on him, because his hour was not yet
 31 come. And many of the multitude believed on
 him, and said, When Christ cometh, will he do
 32 more miracles than these which this man hath
 done? The Pharisees heard the multitude whis-

V. 22. *Moses gave you circumcision*—The Sense is, Because *Moses* enjoined you Circumcision 'tho' indeed it was far more antient than him) you think it no Harm to circumcise a Man on the Sabbath: And are ye angry at me (which Anger had now continued sixteen Months) for doing so much greater a Good, for healing a Man, Body and Soul, on the Sabbath?

V. 27. *When Christ cometh, none knoweth whence he is*—This Jewish Tradition was true, with regard to his Divine Nature: In that Respect, none could declare his generation. But it was not true with regard to his Human Nature, for both his Family and the Place of his Birth were plainly foretold.

V. 28. *Then cried Jesus*—With a loud and earnest Voice. *Do ye both know me, and know whence I am?*—Ye do indeed know whence I am a Man. But ye know not my Divine Nature, nor that I am sent from God.

V. 29. *I am from him*—By eternal Generation: *And he hath sent me*—His Mission follows from his Generation. These two Points answer those: *Do ye know me? Do ye know whence I am?*

V. 30. *His hour*—The Time of his Suffering.

- pering such things concerning him, and the Pharisees and the chief priests sent officers to seize him. Then said Jesus to them, Yet a little time I am with you, and *then* I go to him that sent me. Ye shall seek, and shall not find me, and where I am ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go to the dispersed among the Greeks, and teach the Greeks? What saying is this that he said, Ye shall seek me, and shall not find me? And where I am, ye cannot come?
- On the last, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drink. *ŷ* He that believeth on me, out of his belly (as the scripture hath said) shall flow rivers of living water. This he spake

V. 33. *Then said Jesus*—Continuing his Discourse (from the 29th Verse), which they had interrupted.

V. 34. *Ye shall seek me*—Whom ye now despise. These Words are as it were the Text, which is commented upon in this and the following Chapter. *Where I am*—Christ's so frequently saying while on Earth, *where I am*, when He spake of his being in Heaven, intimates his perpetual Presence there in his Divine Nature; tho' his going thither was a future Thing, with regard to his Human Nature.

V. 35. *Will he go to the dispersed among the Greeks*—The Jews scattered abroad in Heathen Nations, *Greece* particularly. Or, *Will he teach the Greeks?*—The Heathens themselves?

V. 37. *On the last day, the great day of the feast*—On this Day there was the greatest Concourse of People, and they were then went to fetch Water from the Fountain of *Silams*, which the Priests poured out on the Great Altar, singing one to another, *While ye goall ye draw water from the wells of salvation*. On this Day likewise they commemorated God's miraculously giving Water out of the Rock, and offered up solemn Prayers for seasonable Rains.

V. 38. *He that believeth*—This answers to *let him come to me*. And whosoever doth come to him by Faith, his inmost Soul shall be filled with *living Water*, with Abundance of Peace, Joy, and Love, which shall likewise flow from Him to others. *As the scripture hath said*—Not expressly, in any one particular Place. But here is a general Reference to all those Scriptures which speak of the *Effusion of the Spirit* by the *Messiah*, under the Similitude of *pouring out Water*.

V. 39. *The Holy Ghost was not yet given*—That is, those Fruits of the Spirit were *not yet given* even to true believers, in that full Measure.

of the Spirit, which they who believed on him were to receive: for the Holy Ghost was not yet
 40 given, because Jesus was not yet glorified. Many of the multitude therefore hearing this discourse,
 41 said, Certainly this is the prophet. Others said,
 42 This is the Christ. But some said, Doth Christ
 43 come out of Galilee? Hath not the scripture said,
 That Christ cometh of the seed of David, and
 from * Bethlehem, the town where David was?
 44 So there was a division among the people concern-
 45 ing him. And some of them would have seized
 46 him; but no man laid hands on him. So the Of-
 ficers came to the chief priests and Pharisees; and
 they said to them, Why have ye not brought
 47 him? The Officers answered, Never man spake
 48 like this man. The Pharisees answered, Are ye
 49 also deceived? Hath any of the rulers believed
 50 on him, or of the Pharisees? But this populace,
 51 who know not the law, are accursed. Nicodemus.
 (he that came to him by night, being one of
 them) saith to them, Doth our law judge a man
 before it hear him, and know what he doth?
 52 They answered and said to him, Art thou also a
 Galilean? Search and see, that out of Galilee

V. 40. *The prophet*—Whom we expect to be the Fore-runner of the *Messiah*.

V. 42. *From Bethlehem*—And how could they forget, That Jesus was born there? Had not Herod given them terrible Reason to remember it?

V. 48. *Hath any of the rulers*—Men of Rank or Eminence, or of the Pharisees—Men of Learning or Religion, believed on him?

V. 49. *But this populace, who know not the law*—This ignorant Rabble; are accursed—Are by that Ignorance exposed to the Curse of being thus seduced.

V. 50. *Nicodemus, he that came to him by night*—Having now a little more Courage, being one of them—Being present as a Member of the Great Council, saith to them—Do not we ourselves act as if we knew not the law, if we pass Sentence on a Man before we hear him?

V. 52. *They answered*—By personal Reflection; the Argument they could not answer, and therefore did not attempt it. *Art thou also a Galilean?*—One of his Party? *Out of Galilee ariseth no prophet*—They could not but know the Contrary. They knew *Jonah* arose out of *Gath-besher*; and *Nabum* from another Village in *Galilee*.
 Year

53 ariseth no prophet. And every man went to his
VIII. own house. But Jesus went to the mount of Olives.

2 And early in the morning he returned to the
temple, and all the people came to him, and sit-
3 ting down he taught them. And the Scribes and
Pharisees bring a woman taken in adultery, and
4 having set her in the midst, They say to him,
Master, this woman was taken actually commit-
5 ting adultery. Now * Moses hath commanded us
6 in the law, to stone such. What therefore sayest
thou? This they spoke tempting him, that they
might have to accuse him. But Jesus stooping
7 down, wrote with his finger on the ground. And
as they continued asking him, he raised himself
and said to them, He that is without sin among
8 you, let him first cast the stone at her. Then
stooping down again, he wrote on the ground.

Yea, and *Tisbe*, the Town of *Elijah*, the *Tisbite*, was in *Galilee* also. They might likewise have known that *Jesus* was not born in *Galilee*, but at *Bethlehem*, even from the public Register there, and from the Genealogies of the Family of *David*. They were conscious this poor Answer would not bear Examination, and so took Care to prevent a Reply.

V. 53. *And every man went to his own house*—So that short, plain Question of *Nicodemus*, spoiled all their Measures, and broke up the Council! *A word spoken in season, how good is it?* Especially, when God gives it his Blessing.

V. 5. *Moses hath commanded us to stone such*—If they spoke accurately, this must have been a Woman, who having been betrothed to an *Husband*, had been guilty of this Crime before the Marriage was completed; for such only *Moses* commanded to be stoned. He commanded indeed, that other Adulteresses should be put to Death; but the Manner of Death was not specified.

V. 6. *That they might have to accuse him*—Either of usurping the Office of a Judge, if He condemned Her; or, of being an Enemy to the Law, if He acquitted her. *Jesus stooping down, wrote with his finger on the ground*—God wrote once in the Old Testament; *Christ* once in the New: Perhaps the Words which He afterwards spoke, when they continued asking Him. By this silent Action, He 1, fixt their wandering, hurrying Thoughts, in order to awaken their Conscience; and 2. signified, That He was not then to condemn, but to save the World.

V. 7. *He that is without sin*—He that is not guilty (his own Conscience being the Judge) either of the same Sin, or of some nearly resembling it. *Let him first*—As a Witness, cast the Stone at her.

* *Deut. xii. 23.*

V. 9. *Beginning*

- 9 But they who heard *it*, went out one by one, beginning at the eldest; and Jesus was left alone,
 10 and the woman in the midst. Then Jesus raising himself up, said to her, Woman, where are thine accusers? Hath no man condemned thee? She
 11 saith, No man, Sir. And Jesus saith unto her, Neither do I condemn thee. Go, and sin no more.
 12 Then spake Jesus again to them, I am the light of the world; he that followeth me shall in no wise walk in darkness, but shall have the light
 13 of life. The Pharisees therefore said to him, Thou testifiest of thyself; thy testimony is not
 14 valid: Jesus answered and said to them, Tho' I testify of myself, yet my testimony is valid: for I know whence I came, and whither I go: but ye
 15 know not whence I came, or whither I go. Ye
 16 judge after the flesh: I judge no man. And yet

V. 9. *Beginning at the eldest---Or the Elders.* Jesus was left alone---By all those Scribes and Pharisees who proposed the Question. But many others remained, to whom our LORD directed his Discourse presently after.

V. 10. *Hath no man condemned thee?---Has no judicial Sentence been passed upon thee?*

V. 11. *Neither do I condemn thee---Neither do I take upon me to pass any such Sentence.* Let this Deliverance lead thee to Repentance.

V. 12. *He that followeth me shall not walk in Darkness---In Ignorance, Wickedness, Misery; But shall have the light of life---He that closely, humbly, steadily follows me, shall have the divine Light continually shining upon him, diffusing over his Soul, Knowledge, Holiness, Joy, till he is guided by it to Life everlasting.*

V. 13. *Thou testifiest of thyself: thy testimony is not valid---They retort upon our LORD his own Words (ch. v. 31.) If I testify of myself my testimony is not valid.* He had then added, *There is another who testifieth of me.* To the same Effect, he replies here (ver. 14.) *Tho' I testify of myself, yet my testimony is valid;* for I am inseparably united to the Father. *I know---And from firm and certain Knowledge proceeds the most unexceptionable Testimony: Whence I came and whither I go---To these two Heads may be referred all the Doctrine concerning Christ.* The former is treated of ver. 16, &c. the latter, 21, &c. *For I know whence I came---That is, For I came from God, both as God and as Man. And I know it, tho' ye do not.*

V. 15. *Ye judge after the flesh---As the Flesh, that is, corrupt Nature dictates. I judge no man---Not thus; not now; not at my first Coming.*

V. 16. *I am not alone---No more in judging, than in testifying: But I and the Father that sent me---His Father is in him, and he is in the*

if I judge, my judgment is valid; for I am not
 17 alone: but I and the Father that sent me. Even
 in your law it is written, * The testimony of two
 18 men is valid. I am one that testify of myself,
 19 and the Father that sent me testifieth of me. Then
 said they to him, Where is thy Father? Jesus an-
 swered, Ye neither know me nor my Father. If
 ye had known me, ye would have known my Fa-
 20 ther also. These words spake he in the treasury,
 as he taught in the temple. And no man seized
 him; for his hour was not yet come.

21 Then said Jesus again to them, I go, and
 ye shall seek me, and shall die in your sin.
 22 Whither I go ye cannot come. The Jews said
 therefore, Will he kill himself? Because he saith,
 23 Whither I go, ye cannot come. And he said to
 them, Ye are of them that are beneath; I am of
 them that are above: ye are of this world; I am
 24 not of this world. Therefore I said, Ye shall die
 in your sins; for if ye believe not that I AM, ye

the Father (ch. xiv. 10, 11.) And so the Father is no more alone
 without the Son, than the Son is without the Father (*Prov. viii.*
 22, 23, 30.) His Father and He are not one and another God,
 but one God (tho' distinct Persons) and so inseparable from each
 other. And tho' the Son came from the Father, to assume Human
 Nature, and perform his Office as the *Messiah* upon Earth, as God
 is sometimes said to come from Heaven, for particular Manifestations
 of Himself; yet *Christ* did not leave the Father, nor the Father leave
 Him, any more than God leaves Heaven, when He is said to come
 down to the Earth.

V. 19. *Then said they to him, Where is thy Father? Jesus answered—*
 Shewing the Perverseness of their Question; and Teaching, That
 they ought first to know the Son, if they would know the Father.
*Where the Father is—*He shews, ver. 23. Meantime He plainly in-
 timates, that the Father and He were distinct Persons, as they were
 Two Witnesses: And yet One in Essence, as the Knowledge of
 Him includes the Knowledge of the Father.

V. 23. *Ye are—*Again He passes over their Interruption, and
 proves what He advanced, ver. 21. *Of them that are beneath—*From
 the Earth. *I am of them that are above—*Here He directly shows
 whence He came, even from Heaven, and whither He goes.

V. 24. *If ye believe not that I AM—*Here (as in the 58th Verse)
 our LORD claims the divine Name, I AM, *Exod. iii. 14.* But the
Jews, as if He had stopt short, and not finished the Sentence, an-
 swered, *Who art thou?*

V. 22. *Even*

* *Deut. xix. 15.*

- 25 shall die in your sins. Then said they to him,
 Who art thou? And Jesus saith to them, Even
 26 what I say to you from the beginning. I have
 many things to say and to judge of you: but he
 that sent me is true, and I speak to the world the
 27 things which I have heard from him. They un-
 derstood not, that he spake to them of the Father.
 28 Jesus therefore said to them, When ye shall have
 lifted up the Son of man, then shall ye know that
 I AM, and *that* I do nothing of myself, but as my
 Father hath taught me, I speak these things.
 29 And he that sent me is with me: the Father hath
 not left me alone; for I do always the things that
 30 please him. As he spake these words, many be-
 lieved on him.
 31 Then said Jesus to the Jews who believed on
 him, If ye continue in my word, ye are my
 32 disciples indeed: And ye shall know the truth,
 33 and the truth shall make you free. They answered
 him, We are Abraham's offspring, and were never
 enslaved to any man: how sayest thou, Ye shall

V. 25. *Even what I say to you from the beginning*---The same which I say to you, as it were in one Discourse, with one even Tenor from the Time I first spake to you.

V. 26. *I have many things to say and to judge of you*---I have much to say concerning your inexcusable Unbelief: *but he that sent me is true*---Whether ye believe or no. *And I speak the things which I have heard from him*---I deliver truly what He hath given me in Charge.

V. 27. *They understood not*---That by Him that sent Him, He meant God the Father. Therefore in the 28th and 29th verses, He speaks plainly of the Father, and again claims the divine Name, **I AM.**

V. 28. *When ye shall have lifted up*---On the Cross, ye shall know ---And so many of them did, *that I AM*---God over all; and *that I do nothing of myself*---Being One with the Father.

V. 29. *The Father hath not left me alone*---Never from the Moment I came into the World.

V. 32. *The truth*---Written in your Hearts by the Spirit of God, shall make you free---From Guilt, Sin, Misery, Satan.

V. 33. *They*---The other Jews that were by (not those that believed) as appears by the whole Tenor of the Conversation. *We were never enslaved to any man*---A bold, notorious Untruth. At that very Time they were enslaved to the Romans.

V. 34. *Jesus*

34 be made free. Jesus answered them, Verily, verily
 I say unto you, he that committeth sin, is the slave of
 35 sin: And the slave abideth not in the house for ever:
 36 *but* the Son abideth ever. If therefore the Son shall
 37 make you free, ye will be free indeed. I know that
 ye are Abraham's offspring; yet ye seek to kill me,
 38 because my word hath no place in you. I speak
 that which I have seen with my Father, and ye do
 39 that which ye have heard from your father. They
 answered and said to him, Abraham is our father.
 Jesus saith to them, If ye were the children of
 40 Abraham ye would do the works of Abraham. But
 now ye seek to kill me, a man who have told you
 41 the truth which I have heard from God. Abra-
 ham did not thus. Ye do the deeds of your father.
 They said to him, We were not born of fornicati-
 42 on; we have one Father, *even* God. Jesus said to
 them, If God were your Father, ye would love
 me; for I proceeded forth, and come from God.
 43 I am come not of myself, but He hath sent me.
 Why do ye not understand my discourse? *Even*
 44 because ye cannot hear my word. Ye are of your

V. 34. *Jesus answered*—Each Branch of their Objection first concerning Freedom, then concerning their being *Abraham's Offspring*, ver. 37, &c. *He that committeth sin, is, in fact, the slave of sin.*

V. 35. *And the slave abideth not in the house*—All Sinners shall be cast out of God's House, as the Slave was out of *Abraham's*: *But I the Son abide therein for ever.*

V. 36. *If I therefore make you free, ye*—shall partake of the same Privilege; being made free from all Guilt and Sin, ye shall abide in the House of God for ever.

V. 37. *I know that ye are Abraham's Offspring*—As to the other Branch of your Objection, *I know that ye are Abraham's Offspring*, after the Flesh; but not in a spiritual Sense. Ye are not Followers of the Faith of *Abraham*: My Word hath no Place in your Hearts.

V. 41. *Ye do the deeds of your Father*—He is not named yet. But when they presumed to call God their Father, then he is expressly called the Devil, ver. 44.

V. 42. *I proceeded forth*—As God, and come—As Christ.

V. 43. *Ye cannot*—Such is your Stubbornness and Pride, *hear*—Receive, obey, my word. Not being desirous to do my will, ye cannot understand my Doctrine, ch. vii. 17.

V. 44. *He was a murderer*—In Inclination, from the beginning—

father the devil, and your will is, to do the desires of your father. He was a murderer from the beginning, and abode not in the truth; for there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the
 45 father of it. But because I speak the truth, ye
 46 believe me not. Which of you convicteth me of sin? And if I speak the truth, why do ye not believe me? He that is of God, heareth God's
 47 words; ye therefore hear *them* not, because ye are
 48 not of God. Then answered the Jews and said to him, Say we not well, That thou art a Samaritan,
 49 and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me.
 50 I seek not my own glory; there is one that seeketh
 51 it and judgeth. Verily, verily I say unto you, if a man keep my word, he shall never see death.
 52 Then said the Jews to him, Now we know that thou hast a devil. Abraham is dead and the prophets; yet thou sayest, If a man keep my word,
 53 he shall never taste of death. Art thou greater than our father Abraham, who is dead? The pro-

Of his becoming a Devil; and *abode not in the truth*—Commencing Murderer and a Liar at the same Time. And certainly *he was a killer of men* (as the Greek Word properly signifies) *from the beginning* of the World: For from the very Creation he designed and contrived the Ruin of Men. *When he speaketh a lie, he speaketh of his own*—For he is the proper Parent, and as it were, Creator of it. See the Origin not only of Lies, but of Evil in general!

V. 45. *Because I speak the truth*—Which Liars hate.

V. 46. *Which of you convicteth me of sin?*—And is not my Life as unreprouable as my Doctrine? Does not my whole Behaviour confirm the Truth of what I teach?

V. 47. *He that is of God*—That either loves or fears Him, *heareth*—With Joy and Reverence, *God's words*—Which I preach.

V. 48. *Say we not well*—Have ye not just Cause to say, *thou art a Samaritan*—An Enemy to our Church and Nation; and *hast a devil*—Art possessed by a proud and lying Spirit?

V. 49. *I honour my Father*—I seek his Honour only.

V. 50. *I seek not my own glory*—That is, as I am the *Messiah*, I consult not my own Glory. I need not. For my Father consulteth it, and will pass Sentence on you accordingly.

V. 51. *If a man keep my word*—So will my Father consult my Glory. We keep his Doctrine by believing, his Promises by hoping, his Commands by obeying. *He shall never see death*—That is, Death

54 phets also are dead. Whom makest thou thyself?
 Jesus answered, If I honour myself, my honour is
 nothing: it is my Father that honoureth me, of
 55 whom ye say, He is our God. Yet ye have not
 known him: but I know him. And if I should
 say I know him not, I should be a liar like you;
 56 but I know him, and keep his word. Your father
 Abraham longed to see my day; and he saw
 57 it and was glad. Then said the Jews to him,
 Thou art not yet fifty years old, and hast thou
 58 seen Abraham? Jesus said to them, Verily, verily
 I say unto you, before Abraham was, I AM.
 59 Then they took up stones to cast at him; but Jesus
 concealed himself, and went out of the temple,
 going thro' the midst of them, and so passed
 on.

IX. And as he passed on, he saw a man blind
 from his birth. And his disciples asked him, say-
 ing, Master, who sinned, this man, or his parents,
 2 that he was born blind? Jesus answered, Nei-
 ther hath this man sinned, nor his parents; but
 that the works of God might be made manifest

Death eternal. He shall live for ever. Hereby He proves, that He
 was no Samaritan. For the Samaritans in general were Sadducees.

V. 54. *If I honour myself*—Referring to their Words, *Whom makest thou thyself?*

V. 56. *He saw it*—By Faith, in Types, Figures, and Promises.
 As particularly in *Melchisedec*: In the Appearance of *Jehovah* to him
 in the Plains of *Mamre* (*Gen. xviii. 1.*) And in the Promise, that
in his Seed all the nations of the earth should be blessed. Possibly he had
 likewise a peculiar Revelation, either of *Christ's* first or second Com-
 ing.

V. 57. *Thou art not yet fifty years old*—At the most. Perhaps the
 Gravity of our LORD's Countenance, together with his Afflictions
 and Labours, might make him appear older than He really was.
Hast thou seen Abraham?—Which they justly supposed must have been,
 if *Abraham* had seen Him.

V. 58. *Before Abraham was, I AM*—Even from everlasting to
 everlasting. This is a direct Answer to the Objection of the *Jews*,
 and shews how much greater He was than *Abraham*.

V. 59. *Then took they up stones*—To stone Him as a Blasphemer;
but Jesus concealed himself—Probably by becoming invisible; and so
passed on—With the same Ease as if none had been there.

V. 2. *Who sinned, this man, or his parents, that he was born blind?*
 —That is, was it for his own Sins, or for the Sins of his Parents?
 They

3 thro' him. I must work the works of him that
 sent me, while it is day; the night is coming,
 4 when no man can work. While I am in the
 5 world, I am the light of the world. Having
 said this, he spat on the ground, and made clay
 with the spittle, and anointed the eyes of the
 6 blind man with the clay, And said to him, Go
 wash at the pool of Siloam (which is by interpre-
 7 tation, Sent.) He went therefore, and washed,
 and came seeing.

They suppose (as many of the *Jews* did, tho' without any Ground from Scripture) that he might have sinned in a pre-existent State, before he came into the World.

V. 3. *Jesus answered, Neither hath this man sinned, nor his parents*—It was not the Manner of our LORD to answer any Questions that were of no Use, but to gratify an idle Curiosity. Therefore He determines Nothing concerning this. The Scope of his Answer is, It was neither for any Sins of his own, nor of his Parents; but that the Power of God might be displayed.

V. 4. *The night is coming—Christ is the Light.* When the Light is withdrawn, Night comes, *When no man can work*—No Man can do any Thing towards working out his Salvation after this Life is ended. Yet *Christ* can work always. But He was to work upon Earth, only during *the day*, or Season which was appointed for Him.

V. 5. *I am the light of the world*—I teach Men inwardly by my Spirit, and outwardly by my Preaching, what is the Will of God; and I shew them, by my Example, how they must do it.

V. 6. *He anointed the eyes of the blind man with the clay*—This might almost have blinded a Man that had Sight. But what could it do towards curing the Blind? It reminds us, That God is no farther from the Event, when He works either with or without Means, and that all the Creatures are only that, which his Almighty Operation makes them.

V. 7. *Go wash at the pool of Siloam*—Perhaps our LORD intended to make the Miracle more taken Notice of. For a Crowd of People would naturally gather round him, to observe the Event of so strange a Prescription. And it is exceeding probable, the Guide who must have led him in traversing a great Part of the City, would mention the Errand he was going upon, and so call those who saw him to a greater Attention.

From the Fountain of *Siloam*, which was without the Walls of *Jerusalem*, a little Stream flowed into the City, and was received in a Kind of Basin, near the Temple, and called the Pool of *Siloam*. Which is, by interpretation, *Sent*—And so was a Type of the *Messiah*, who was sent of God. *He went and washed, and came seeing*—He believed, and obeyed, and found a Blessing. Had he been wise in his own Eyes, and reasoned like *Naaman*, on the Impropriety of the Means, he had justly been left in Darkness. LORD, may our proud
 Hearts,

8 Then the neighbours and they who had seen him before, when he was blind, said, Is not this
 9 he who used to sit begging? Some said, This is he: others, He is like him: *but* he said, I am
 10 *he*. They said to him, How were thine eyes
 11 opened? He answered and said, A man called Jesus made clay and anointed my eyes, and said to
 12 me, Go to the pool of Siloam and wash. And I went, and washed, and received sight. Then said they to him, Where is he? He said, I know not.

13 They bring to the Pharisees the man who had
 14 aforetime been blind. (It was the sabbath, when
 15 Jesus made the clay and opened his eyes.) Again the Pharisees also asked him, How he had received his sight? He said to them, He put clay on my
 16 eyes, and I washed, and see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath. Others said, How can a man that is a sinner do such miracles?
 17 And there was a division among them. They say to the blind man again, What sayest thou of him, for that he hath opened thine eyes? He said,
 18 He is a prophet. But the Jews did not believe concerning him, that he had been blind and received his sight, till they had called the parents of
 19 him who had received his sight. And they asked them, saying, Is this your son, who ye say was
 20 born blind? How then doth he now see? His parents answered them, and said, We know that this
 21 is our son, and that he was born blind. But how

Hearts be subdued to the Methods of thy recovering Grace! May we leave Thee to chuse, how Thou wilt bestow Favours, which it is our highest Interest to receive on any Terms.

V. 11. *A man called Jesus*—He seems to have been before totally ignorant of Him.

V. 14. *Anointing the eyes*—With any Kind of Medicine on the Sabbath, was particularly forbidden by the Tradition of the Elders.

V. 16. *This Man is not of God*—Not sent of God. *How can a man that is a sinner*—That is, one living in wilful Sin, do such miracles?

V. 17. *What sayest thou of him, for that he hath opened thine eyes?*—What Inference dost thou draw herefrom?

- he now seeth, we know not, or who hath opened his eyes we know not. He is of age: ask him; 22 he will speak concerning himself. His parents said this because they feared the Jews; for the Jews had already agreed, That if any man should own him *to be* Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; 23 ask him.
- 24 Therefore they called a second time the man that had been blind, and said to him, Give glory to 25 God; we know that this man is a finner. He answered and said, that he is a finner I know not: one thing I know, that I was blind and now see. 26 They said to him again, What did he to thee? 27 How opened he thine eyes? He answered them, I have told you already, and ye did not hearken: why would ye hear *it* again? Are ye also willing 28 to be his disciples? Then they reviled him and said, Thou art a disciple of that *fellow*; but we 29 are disciples of Moses. We know that God spake to Moses; but we know not this *fellow*, whence 30 he is. The man answered and said to them, Why herein is a marvellous thing, that ye know not 31 whence he is; altho' he hath opened my eyes! We know that God heareth not sinners; but if a man be a worshipper of God, and do his will, him he 32 heareth. Since the world began it was not heard that any man opened the eyes of one that was.

V. 22. *He should be put out of the synagogue*—That is, be excommunicated.

V. 27. *Are ye also*—As well as I, at length convinced, and *willing to be his disciples?*

V. 29. *We know not whence he is*—By what Power and Authority he does these Things.

V. 30. *The man answered*—Utterly illiterate as he was. And with what Strength and Clearness of Reason! So had God opened the Eyes of his Understanding, as well as his bodily Eyes. *Why herein is a marvellous thing, that ye*—The Teachers and Guides of the People, should not know, that a Man who has wrought a Miracle, the like of which was never heard of before, must be from Heaven, sent by God.

V. 31. *We*—Even we of the Populace, *know that God heareth not sinners*—Not impenitent Sinners, so as to answer their Prayers in this Manner. The honest Courage of this Man in adhering to the Truth,

- 33 born blind. If this man were not of God, he
 34 could do nothing. They answered and said to him,
 Thou wast altogether born in sins, and dost thou
 teach us? And they cast him out.
- 35 Jesus heard that they had cast him out; and hav-
 ing found him, he said to him, Dost thou believe
 36 on the Son of God? He answered and said, Sir,
 37 who is he, that I may believe on him? Jesus said
 to him, Thou hast both seen him, and he that
 38 talketh with thee is he. And he said, Lord, I be-
 39 lieve. And he worshipped him. Jesus said, For
 judgment am I come into the world, that they who
 see not may see, and that they who see may become
 40 blind. And some of the Pharisees that were with
 him heard this, and said to him, Are we blind also?
 41 Jesus said to them, If ye had been blind ye would
 have had no sin. But now ye say, We see: there-
 fore your sin remaineth.

X. Verily, verily I say to you, he that entereth
 not by the door into the sheepfold, but climbeth
 up some other way, he is a thief and a robber.

Truth, tho' he knew the Consequence (ver. 22.) gives him claims
 to the Title of a Confessor.

V. 33. *He could do nothing*—Of this Kind; nothing miraculous.

V. 34. *Born in sins*—And therefore, they supposed, born blind.
They cast him out—Of the Synagogue; excommunicated him.

V. 35. *Having found him*—For he had sought him.

V. 36. *Who is he, that I may believe?*—This implies some Degree
 of Faith already. He was ready to receive whatever Jesus said.

V. 37. *Lord, I believe*—What an Excellent Spirit was this Man of?
 Of so deep and strong an Understanding: (as he had just shewn to the
 Confusion of the Pharisees:) And yet of so teachable a Temper?

V. 39. *For judgment am I come into the world*—That is, The
 Consequence of my coming, will be, that by the just Judgment of
 God, while the Blind in Body and Soul receive their Sight, they
 who boast they see, will be given up to still greater Blindness than
 before.

V. 41. *If ye had been blind*—Invincibly ignorant; If ye had not
 had so many Means of knowing; *ye would have had no sin*—Com-
 paratively to what ye have now. *But now ye say*—Ye yourselves
 acknowledge, *ye see: therefore your sin remaineth*—Without Excuse,
 without Remedy.

V. 1. *He that entereth not by the door*—By Christ. He is the only
 lawful Entrance. *Into the sheep-fold*—The Church. *He is a thief*
and

- 2 But he that entereth in by the door is the shepherd
 3 of the sheep. To him the door-keeper openeth,
 and the sheep hear his voice, and he calleth his
 4 own sheep by name, and leadeth them out. And
 when he hath led forth his own sheep, he goeth
 before them, and the sheep follow him: for they
 5 know his voice. They will not follow a stranger,
 but will flee from him; for they know not the
 6 voice of strangers. This parable spake Jesus to
 them; but they understood not what things they
 were which he spake to them.
- 7 Therefore Jesus said to them again, Verily,
 verily I say unto you, I am the door of the sheep.
 8 Whosoever are come, are thieves and robbers; but

and a robber---In God's Account. Such were all those Teachers, to whom our LORD had just been speaking.

V. 3. *To him the door-keeper openeth*---Christ is considered as the Shepherd, ver. 11. *As the door* in the first and following Verses. And as it is not unworthy of Christ, to be stiled *the Door*, by which both the Sheep and the true Pastor enter, so neither is it unworthy of God the Father, to be stiled *the Door-keeper*. See Acts xiv. 27. Col. iv. 3. Rev. iii. 8. Acts xvi. 14. *And the sheep bear his voice*---The Circumstances that follow, exactly agree with the Customs of the ancient eastern Shepherds. They called their sheep by name, went before them, and the Sheep followed them. So real Christians bear, listen to, understand, and obey the Voice of a Shepherd whom Christ hath sent. And He counteth them *his own*, dearer than any Friend or Brother; calleth, advises, directs each by name, and leadeth them out, in the Paths of Righteousness, beside the Waters of Comfort.

V. 4. *He goeth before them*---In all the Ways of God, teaching them in every Point, by Example as well as by Precept; and the sheep follow him---They tread in his Steps: For they know his voice---Having the Witness in themselves, that his Words are the wisdom and the power of God. Reader, Art thou a Shepherd of Souls? Then answer to God. Is it thus with thee and thy Flock?

V. 5. *They will not follow a stranger*---One whom Christ hath not sent, who doth not answer the preceding Description. Him they will not follow---And who can constrain them to it? But will flee from him---As from the Plague. For they know not the voice of strangers---They cannot relish it; it is harsh and grating to them. They find nothing of God therein.

V. 6. *They*---The Pharisees, to whom our LORD more immediately spake, as appears from the Close of the foregoing Chapter.

V. 7. *I am the door*---Christ is both the Door, and the Shepherd, and all Things.

V. 8. *Whosoever are come*---Independantly on me, assuming any Part of my Character, pretending, like your Elders and Rabbis, to a Power

- 9 the sheep did not hear them. I am the door; if any one enter in by me, he shall be safe, and shall
 10 go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I am come, that they may have life, and that they may
 11 have it abundantly: I am the good shepherd: the good shepherd layeth down his life for the sheep.
 12 But the hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: so the wolf
 13 seizeth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth
 14 not for the sheep. I am the good shepherd, and

a Power over the Consciences of Men, attempting to make Laws in the Church, and to teach their own Traditions as the Way of Salvation: All those Prophets and Expounders of GOD's Word, that enter not by the Door of the Sheepfold, but run before I have sent them by my Spirit. Our LORD seems in particular to speak of those that had undertaken this Office since he began his Ministry, *are thieves* ---Stealing temporal Profit to themselves, and robbers---Plundering and murdering the Sheep.

V. 9. *If any one*---As a Sheep, enter in by me---Thro' Faith, *be shall be safe*---From the Wolf, and from those murdering Shepherds. *And shall go in and out*---Shall continually attend on the Shepherds whom I have sent; and *shall find pasture*---Food for his Soul in all Circumstances.

V. 10. *The thief cometh not but to steal, and to kill and to destroy*---That is, Nothing else can be the Consequence of a Shepherd's Coming, who does not enter in by me.

V. 12. *But the hireling*---It is not the bare receiving Hire, which denominates a Man an Hireling: (For the labourer is worthy of his hire; Jesus Christ Himself being the Judge: Yea, and the Lord hath ordained, that they who preach the Gospel, should live of the Gospel:) But the loving Hire; the loving the Hire more than the Work; the working for the sake of the Hire. H. is an Hireling, who would not work, were it not for the Hire; to whom this is the Great (if not only) Motive of working. O God! If a Man who works only for Hire, is such a Wretch, a mere Thief and a Robber: What is he who continually takes the Hire, and yet does not work at all? *The wolf* ---Signifies any Enemy, who, by Force or Fraud, attacks the Christian's Faith, Liberty, or Life. *So the wolf seizeth and scattereth the flock*---He seizeth some, and scattereth the rest; the two Ways of hurting the Flock of Christ.

V. 13. *The hireling fleeth, because he is an hireling*---Because he loves the Hire, not the Sheep.

V. 14. *I know my sheep*---With a tender Regard and special Care: and *am known of mine*---With an holy Confidence and Affection.

15 know my *sheep*, and am known of mine; (As the
 Father knoweth me, and I know the Father) and I
 16 lay down my life for the sheep. I have also other
 sheep which are not of this fold: I must bring them
 likewise, and they will hear my voice, and there
 17 shall be one flock, *and* one shepherd. Therefore
 doth my Father love me, because I lay down my
 18 life, that I may take it again. No one taketh it
 from me, but I lay it down of myself. I have
 power to lay it down, and I have power to take it
 again. This commission have I received of my Fa-
 19 ther. There was again a division amongst the
 20 Jews because of these sayings. Many of them said,
 He hath a devil, and is mad: why hear ye him?
 Others said, These are not the words of one that

V. 15. *As the Father knoweth me, and I know the Father*---With such a Knowledge as implies an inexpressible Union: *And I lay down my life*---Speaking of the present Time. For his whole Life was only a going unto Death.

V. 16. *I have also other sheep*---Whom He foreknew: *which are not of this fold*---Not of the Jewish Church or Nation, but *Gentiles*. *I must bring them likewise*---Into my Church, the General Assembly of those whose Names are written in Heaven. *And there shall be one flock*---(Not one fold, a plain false Print) no corrupt or divided Flocks remaining. *And one shepherd*---Who laid down his Life for the Sheep, and will leave no Hireling among them. The Unity both of the Flock and the Shepherd, shall be compleated in its Season. The Shepherd shall bring all into *one Flock*; and the whole Flock shall hear the *one Shepherd*.

V. 17. *I lay down my life, that I may take it again*---I cheerfully die to expiate the Sins of Men, to the End I may rise again for their Justification.

V. 18. *I lay it down of myself*---By my own free Act and Deed. *I have power to lay it down, and I have power to take it again*---I have an original Power and Right of myself, both to lay it down as a Ransom, and to take it again, after full Satisfaction is made, for the Sins of the whole World. *This commission have I received of my Father*---Which I readily execute.

He chiefly spoke of the Father, before his Suffering: Of his own Glory, after it. Our LORD's receiving this Commission, as Mediator, is not to be considered as the Ground of his Power to lay down and resume his Life. For this He had in Himself, as having an original Right to dispose thereof, antecedent to the Father's Commission. But this Commission was the Reason why He thus used his Power in laying down his Life. He did it in Obedience to his Father.

V. 21. *These*

21 hath a devil. Can a devil open the eyes of the blind?

22 Now the feast of the dedication came on at Je-
 23 rusalem: and it was winter. And Jesus was walk-
 24 ing in the temple, in Solomon's portico. Then
 came the Jews round about him, and said to him,
 how long dost thou keep us in suspense? If thou
 25 be the Christ, tell us plainly. Jesus answered them,
 I have told you; yet ye do not believe: the works
 that I do in my Father's name, they testify of me.
 26 But, as I have told you, ye do not believe, because
 27 ye are not of my sheep. My sheep hear my voice,
 28 and I know them, and they follow me. And I
 give them eternal life, and they shall never perish,
 neither shall any pluck them out of my hand.
 29 My Father, who gave *them* me, is greater than all;

V. 21. *These are not the words*—The Word in the Original takes in Actions too.

V. 22. *It was the feast of the dedication*—Instituted by Judas Mac-
 cabæus (1 Macc. iv. 59.) when he purged and dedicated the Altar and
 Temple after they had been polluted. So our LORD observed Festivals
 even of human Appointment. Is it not, at least, Innocent, for us
 to do the same?

V. 23. *In Solomon's portico*—Josephus informs us, that when Solo-
 mon built the Temple, he filled up a Part of the adjacent Valley, and
 built a Portico over it towards the East. This was a noble Structure,
 supported by a Wall four hundred Cubits high; and continued even
 to the time of Albinus and Agrippa, which was several Years after
 the Death of Christ.

V. 26. *Ye do not believe, because ye are not of my sheep*—Because ye
 do not, will not follow me: because ye are proud, unholy, Lovers of
 Praise, Lovers of the World, Lovers of Pleasure, not of GOD.

V. 27, 28, 29. *My sheep hear my voice, and I know them, and they
 follow me, &c.* Our LORD still alludes to the Discourse he had had,
 before this Festival. As if he had said, My Sheep are they who 1.
Hear my voice by Faith: 2. *Are known* (that is approved) by me, as
 loving me: and 3. *Follow me*, keep my Commandments, with a
 believing, loving Heart. And to those who 1. *Truly believe* (observe
 three Promises annex to three Conditions) I give eternal Life. He
 does not say, *I will* give, but *I give*, *For he that believeth*, hath
everlasting life. Those whom 2. *I know* truly to love me, *shall never*
perish, provided they abide in my love. 3. Those who *follow me*
 neither Men nor Devils can pluck out of my Hand. *My Father*
who hath by an unchangeable Decree, *given me* all that believe,
 love and obey, *is greater than all* in Heaven or Earth, *and none is able*
to pluck them out of his hand.

and none shall pluck *them* out of my Father's hand.

30 I and the Father are one.

31 Then the Jews again took up stones to stone him. Jesus answered them, Many good works

32 have I shewed you from my Father; for which of those works do ye stone me? The Jews answered

33 him, We stone thee not for a good work, but for blasphemy, and because thou being a man,

34 makest thyself God. Jesus answered them, Is it not written in our law, * I said ye are Gods? If

35 he call them gods, to whom the word of God came (and the scripture cannot be broken) Say ye of

36 him whom God hath sanctified and sent into the world, Thou blasphemest, because I said, I am the

37 Son of God? If I do not the works of my Father, believe me not. But if I do, tho' ye believe not

38 me, believe the works; that ye may know and believe, that the Father *is* in me, and I in him.

39 Therefore they fought again to seize him; but he escaped out of their hands.

40 And he went away again beyond Jordan, to

V. 30. *I and the Father are one*—Not by Consent of Will only, but by Unity of Power, and consequently of Nature. *Are*—This Word confutes *Sabellius*, proving the Plurality of Persons: *One*—This Word confutes *Arius*, proving the Unity of Nature in God. Never did any Prophet before, from the beginning of the World, use any one Expression of himself, which could possibly be so interpreted as this and other Expressions were by all that heard our LORD speak. Therefore if He was not God, He must have been the vilest of Men.

V. 35. *If he (God) called them gods, unto whom the word of God came*, (that is, to whom God was then speaking) *And the scripture cannot be broken*—That is, Nothing which is written therein can be censured or rejected.

V. 36. *Say ye of him whom the Father hath sanctified, and sent into the world*—This Sanctification (whereby He is essentially, The Holy One of God) is mentioned as prior to his Mission, and together with it in *John*, *Christ* was God in the highest Sense, infinitely superior to that wherein those Judges were so called.

V. 38. *That ye may know and believe*—In some a more exact Knowledge precedes, in others it follows Faith. *I am in the Father, and the Father in me*—*I and the Father are one*—These two Sentences illustrate each other.

V. 40. *To the desert place where John baptized*, and gave so honourable a Testimony of Him.

the place where John baptized at first, and there he
 41 abode. And many came to him and said, John
 did no Miracle: but all things that John spake of
 42 this man were true. And many believed on him
 there.

XI. Now one Lazarus, of Bethany, the town of
 2 Mary and her sister Martha, was sick. (It was
 that Mary who anointed the Lord with ointment,
 and wiped his Feet with her hair, whose brother
 3 Lazarus was sick.) Therefore his Sisters sent to
 him, saying, Lord, behold he whom thou lovest is
 4 sick. Jesus hearing it, said, This sickness is not to
 death, but for the glory of God, that the Son of
 5 God may be glorified thereby. Now Jesus loved
 6 Martha, and her sister, and Lazarus. So after he
 had heard that he was sick, he abode still two days
 7 in the place where he was. Then after this
 he saith to the disciples, Let us go into Judea again.
 8 The disciples say to him, Master, the Jews but
 now sought to stone thee, and goest thou thither
 9 again? Jesus answered, Are there not twelve hours
 in the day? If any man walk in the day, he stum-
 bleth not, because he seeth the light of this world.

V. 41. *John did no miracle*—An Honour reserved for Him, whose
 Fore-runner he was.

V. 1. *One Lazarus*—It is probable, *Lazarus* was younger than his
 Sisters. *Bethany* is named, the Town of *Mary*, and *Martha*, and *Laza-*
rus is mentioned after them, ver. 5. Ecclesiastical History informs
 us, That *Lazarus* was now thirty Years old, and that he lived thirty
 Years after *Christ's* Ascension.

V. 2. *It was that Mary who afterwards anointed, &c.* She was
 more known than her elder Sister *Martha*, and as such is named be-
 fore her.

V. 4. *This sickness is not to death, but for the glory of God*—The Event
 of this sickness will not be Death, in the usual Sense of the Word,
 A final Separation of his Soul and Body; but a Manifestation of the
 glorious Power of God.

V. 7. *Let us go into Judea*—From the Country East of *Jordan*,
 whither He had retired some Time before when the *Jews* sought to
 stone Him, ch. x. 39, 40.

V. 9. *Are there not twelve hours in the day?*—The *Jews* always
 divided the Space from Sun-rise to Sun-set, were the Days longer or
 shorter, into twelve Parts: So that the Hours of their Day were all

10 But if any man walk in the night, he stumbleth,
 11 because the light is not in him. Thus he
 spake, and after that he saith to them, Our friend
 12 Lazarus sleepeth; but I go to awake him. Then
 the disciples said, Lord, if he sleep, he will recover.
 13 Jesus spake of his death; but they thought he had
 14 spoken of the natural rest in sleep. Then said Jesus
 15 to them plainly, Lazarus is dead. And I am glad
 for your sake I was not there, that ye may believe:
 16 but let us go to him. Then said Thomas called
 Didymus, to his fellow-disciples, Let us also go,
 that we may die with him.

17 When Jesus came, he found he had been now
 18 four days in the tomb. (Now Bethany was near
 19 Jerusalem, about fifteen Furlongs off.) And many
 of the Jews were come to Martha and Mary, to
 20 comfort them concerning their brother. When
 Martha heard that Jesus was coming, she went and
 21 met him; but Mary sat in the house. Then said
 Martha to Jesus, Lord, if thou hadst been here, my
 22 brother had not died. But I know even now, that
 whatsoever thou wilt ask of God, God will give it
 23 thee. Jesus saith to her, thy brother shall rise
 24 again. Martha said to him, I know that he shall

the Year the same in Number, tho' much shorter in Winter than in Summer. *If any man walk in the day, he stumbleth not*—As if He had said: So there is such a Space, a determinate Time, which God has allotted me. During that Time, I *stumble not*, amidst all the Snares that are laid for me. *Because he seeth the light of this world*—And so I see the Light of God surrounding me.

V. 10. *But if a man walk in the night*—If he have not Light from God; if his Providence does no longer protect him.

V. 11. *Our Friend Lazarus sleepeth*—This He spoke, just when he died. *Sleepeth*—Such is the Death of Good Men in the Language of Heaven. But the Disciples did not yet understand this Language. And the Slowness of our Understanding makes the Scripture often descend to our barbarous Manner of speaking.

V. 16. *Thomas in Hebrew, as Didymus in Greek, signifies a Twin. With him*—With Jesus, whom he supposed the Jews would kill. It seems to be the Language of Despair.

V. 20. *Mary sat in the house*—Probably not hearing what was said.

V. 22. *Whatsoever thou wilt ask, God will give it thee*—So that she already believed, He could raise him from the Dead.

V. 25. *I am*

rise again in the resurrection at the last day.
 25 Jesus said to her, I am the resurrection and
 the life; he that believeth in me, tho' he
 26 die, yet shall he live; And whosoever liveth
 and believeth in me, shall not die for ever.
 27 Believest thou this? She saith to him, Yea, Lord,
 I believe thou art the Christ, the Son of God, who
 28 was to come into the world. Having said this she
 went and privately called Mary her sister, saying,
 29 the Master is come, and calleth for thee. As
 soon as she heard *it* she arose quickly and came to
 30 him. Jesus was not yet come into the town, but
 31 was at the place where Martha had met him. The
 Jews then who were with her in the house and
 comforted her, seeing Mary, that she arose up
 quickly and went out, followed her, saying, She
 32 is going to the tomb, to weep there. When Mary
 was come where Jesus was, and saw him, she fell
 at his feet, saying to him, Lord, if thou hadst
 33 been here, my brother had not died. When
 Jesus therefore saw her weeping, and the Jews
 weeping who came with her, he groaned deeply,
 34 and troubled himself, And said, Where have ye
 35 laid him? They say to him, Lord, come and see.
 36 Jesus wept. Then said the Jews, Behold, how he
 37 loved him! And some of them said, Could not
 this person who opened the eyes of the blind, have
 even caused that this man should not have died?

V. 25. *I am the resurrection*—Of the Dead. *And the life*—Of the Living. *He that believeth in me, tho' he die, yet shall he live*—In Life everlasting.

V. 32. *She fell at his feet*—This *Martha* had not done. So she makes Amends for her Slowness in coming.

V. 33. *He groaned*—So He restrained his Tears. So He stopt them soon after, ver. 38. *He troubled himself*—An Expression amazingly elegant, and full of the highest Propriety. For the Affections of *Jesus* were not properly Passions, but voluntary Emotions, which were wholly in his own Power. And this tender Trouble which He now voluntarily sustained, was full of the highest Order and Reason.

V. 35. *Jesus wept*—Out of Sympathy with those who were in Tears all around him, as well as from a deep Sense of the Misery Sin had brought upon human Nature.

V. 37. *Could*

- 38 Jesus again groaning in himself, cometh to the
 39 tomb. It was a cave, and a stone lay upon it. Je-
 sus saith, Take away the stone. Martha, the sister
 of the deceased, saith to him, Lord, by this time
 40 he stinketh; for he hath been *buried* four days. Jesus
 saith to her, Said I not to thee, if thou wouldest
 believe, thou shouldest see the glory of God? Then
 they took away the stone *from* where the dead lay.
 41 And Jesus lifted up his eyes and said, Father, I
 42 thank thee, that thou hast heard me. And I knew
 that thou hearest me always: but I spake this be-
 cause of the people who stand by, that they may
 43 believe that thou hast sent me. And having spoken
 thus, he cried with a loud voice, Lazarus come
 44 forth. And he that had been dead came forth,
 bound hand and foot with grave-clothes, and his
 face was wrapt about with a napkin. Jesus saith
 to them, Loose him, and let him go.

V. 37. *Could not this person have even caused, that this man should not have died?*—Yet they never dreamed, that He could raise him again! What a strange Mixture of Faith and Unbelief!

V. 38. *It was a cave*—So Abraham, Isaac, and Jacob, and their Wives, except Rachel, were buried in the Cave of Machpelah (*Gen. xlix. 29, 30, 31.*) These Caves were commonly in Rocks, which abounded in that Country, either hollowed by Nature or hewn by Art. And the Entrance was shut up with a great Stone, which sometimes had a monumental Inscription.

V. 39. *Lord by this time he stinketh*—Thus did Reason and Faith struggle together.

V. 40. *Said I not*—It appears by this, That *Christ* had said more to Martha than is before recorded.

V. 41. *Jesus lifted up his eyes*—Not as if he applied to his Father for Assistance. There is not the least Shew of this. He wrought the Miracle with an Air of absolute Sovereignty, as the LORD of Life and Death. But it was as if He had said, I thank Thee, that by the Disposals of thy Providence, thou hast granted my Desire, in this remarkable Opportunity, of exerting my Power, and shewing forth thy Praise.

V. 43. *He cried with a loud voice*—That all who were present might hear. *Lazarus, come forth!*—Jesus called him out of the Tomb as easily, as if he had been not only alive, but awake also.

V. 44. *And he came forth, bound hand and foot with grave-clothes*—Which were wrapt round each Hand and each Foot. *And his face was wrapt about with a napkin*—If the Jews buried as the Egyptians did, the Face was not covered with it, but it only went round the Forehead, and under the Chin; so that he might easily see his Way.

V. 45. *Many*

45 Many therefore of the Jews who were come to
 Mary, and had seen the things, which Jesus had
 46 done, believed on him. But some of them went
 to the Pharisees, and told them what things Jesus
 47 had done. Then the chief priests and elders as-
 sembled a council and said, What do we? For this
 48 man doth many miracles. If we let him thus alone,
 all men will believe on him, and the Romans will
 49 come and subvert both our place and nation.
 And one of them, Caiaphas, being the high-
 priest that year, said to them, Ye know nothing,
 50 Nor consider, it is expedient for us, that one man
 should die for the people, and that the whole nation
 51 perish not. He spake not this of himself, but be-
 ing high-priest that year, he prophesied, that Jesus
 52 should die for the nation: And not for that nation
 only, but that he might also gather into one all the
 53 children of God that were scattered abroad. There-

V. 45. *Many believed on him*—And so the Son of God was glorified, According to what our Lord had said, ver. 4.

V. 46. *But some of them went to the Pharisees*—What a dreadful Confirmation of that weighty Truth, *If they hear not Moses and the prophets, neither will they be persuaded tho' one rose from the dead?*

V. 47. *What do we?*—What? Believe. Yea, but Death yields to the Power of Christ sooner than Infidelity.

V. 48. *All Men will believe*—And receive Him as the Messiah. And this will give such Umbrage to the Romans that they will come and subvert both our place—Temple; and nation—Both our Church and State. Where they really afraid of this? Or was it a fair Colour only? Certainly it was no more. For they could not but know, that He that raised the Dead, was able to conquer the Romans.

V. 49. *That Year*—That memorable Year, in which Christ was to die. It was the last and chief of Daniel's Seventy Weeks, the fortieth Year before the Destruction of Jerusalem, and was celebrated for various Causes, in the Jewish History. Therefore that Year is so peculiarly mentioned: Caiaphas was the High priest both before and after it. *Ye know nothing*—He reproves their slow Deliberations, in so clear a Case.

V. 50. *It is expedient, that one man should die for the people*—So God over-ruled his Tongue, for he spake not of himself, by his own Spirit only, but by the Spirit of Prophecy. And thus He gave un-awares as clear a Testimony to the Priestly, as Pilate did to the King-ly Office of Christ.

V. 52. *That he might gather into one*—Church, all the children of God that were scattered abroad—Thro' all Ages and Nations.

fore from that day, they consulted together to put him to death.

- 54 Jesus therefore walked no longer openly among the Jews, but went thence into the country, near the wilderness, to a city called Ephraim, and there
55 continued with his disciples. And the passover of the Jews was nigh; and many went up to Jerusalem,
56 to purify themselves. Then sought they for Jesus, and said one to another, standing in the temple, What think ye? That he will not come to the feast?
57 Now both the chief priests and Pharisees had given order, That if any man know where he was, he should shew it, that they might apprehend him.

- XII. Then Jesus, six days before the passover, came to Bethany, where Lazarus was, who had been dead, whom he had raised from the dead.
2 There they made him a supper, and Martha served; but Lazarus was one of them who sat at table
3 with him. Then Mary, taking a pound of ointment, of very costly spikenard, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the oint-
4 ment. But one of his disciples, Judas Iscariot,
5 who was about to betray him, saith, Why was not this ointment sold for three hundred pence,
6 and given to the poor? This he said, not because

V. 55. *Many went up, to purify themselves*—That they might remove all Hinderances to their eating the Passover.

V. 1. *Six days before the passover*—Namely on the Sabboth; that which was called by the Jews, *The Great Sabbath*. This whole Week was anciently termed, *The great and holy Week*. *Jesus came—* From Ephraim, ch. xi. 54.

V. 2. It seems *Martha* was a Person of some Figure, from the great Respect which was paid to her and her Sister, in Visits and Condolances on *Lazarus's* Death, as well as from the costly Ointment mentioned in the next Verse. And probably it was at their House our Lord and his Disciples lodged, when He returned from *Jerusalem* to *Bethany*, every Evening of the last Week of his Life, upon which He was now entered.

V. 3 *Then Mary taking a pound of ointment*—There were two Persons, who poured Ointment on *Christ*. One, toward the Beginning of his Ministry, at or near *Nain*: (*Luke* vii. 37, &c.) The other,

he cared for the poor, but because he was a thief and had the purse, and bare what was put therein.

7 Then Jesus said, Let her alone; against the day
8 of my burial hath she kept this. Ye have the poor always with you: but me ye have not al-

ways.

9 Now much people of the Jews knew that he was there, and came not only for the sake of Jesus, but also to see Lazarus, whom he had raised from
10 the dead. But the chief priests consulted, how
11 to kill Lazarus also. Because on his account, many of the Jews went away, and believed on Jesus.

12 * The next day, a great multitude who were come to the feast, having heard, that Jesus was
13 coming to Jerusalem, † Took branches of palm-trees, and went out to meet him, and cried, Hosanna: blessed in the name of the Lord is he that
14 cometh, the king of Israel. And Jesus having
15 found a young ass, rode thereon, as is written,
‡ Fear not, daughter of Sion; behold thy king
16 cometh, sitting on an ass's colt. These things his disciples understood not at first; but when Jesus had been glorified, then they remembered, that these things were written of him. and that

six Days before his last Passover, at *Bethany*; the Account of whom is given here, as well as by St. *Matthew* and *Mark*.

V. 7. *Against the day of my burial*—Which now draws nigh.

V. 10. *The chief priests consulted, How to kill Lazarus also*—Here is the plain Reason, why the other Evangelists, who wrote while Lazarus was living, did not relate his Story.

V. 12. *The next day*—On Sunday. *Who were come to the feast*—So that this Multitude consisted chiefly of Galileans, not Men of *Jerusalem*.

V. 15. *Fear not*—For his Meekness forbids Fear, as well as the End of his Coming.

V. 16. *These things his disciples understood not at first*—The Design of God's providential Dispensations, is seldom understood at first. We ought therefore to believe, tho' we understand not, and to give ourselves up to the Divine Disposal. The great Work of Faith is, To embrace those Things which we know not now, but shall know hereafter. When he had been glorified—At his Ascension.

V. 17. *When*

* *Mat.* xxi. 8. *Mark* xii. 8. *Luke* xix. 36. † *Psal.* cxviii. 26.
‡ *Zech.* ix. 9.

- 17 they had done these things to him. And the multitude who were with him, when he called Lazarus out of the tomb, and raised him from the
 18 dead, bare witness. For this cause also the multitude went to meet him, because they heard, he
 19 had done this miracle. The Pharisees therefore said to each other, Perceive ye how ye prevail nothing? Behold the world is gone after him.
 20 Now among those who came up to worship at the feast, there were certain Greeks. These came
 21 to Philip of Bethsaida in Galilee, and asked him, saying, Sir, we desire to see Jesus. Philip cometh
 22 and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answered them saying, The
 23 hour is come, that the Son of man should be glorified. Verily, verily I say unto you, Unless a
 24 grain of wheat that falleth into the ground die, it remaineth alone; but if it die, it bringeth forth

V. 17. *When he called Lazarus out of the tomb*—How admirably does the Apostle express, as well the Greatness of the Miracle, as the Facility with which it was wrought? The easiness of the Scripture Style on the most grand Occurrences, is more sublime than all the Pomp of Orators.

V. 18. *The multitude went to meet him, because they heard*—From those who had seen the Miracle. So in a little Time, both joined together, to go before, and to follow him.

V. 20. *Certain Greeks*—A Prelude of the Gentile Church. That these were circumcised does not appear. But they came up, on Purpose to worship the God of Israel.

V. 21. *These came to Philip of Bethsaida in Galilee*—Perhaps they used to lodge there, in their Journey to Jerusalem. Or they might believe, a Galilean would be more ready to serve them herein, than a Jew. Sir—They spake to him, as to one they were little acquainted with. *We would see Jesus*—A modest Request. They could scarce expect that He would now have Time to talk with them.

V. 23. *The hour is come, that the Son of man should be glorified*—With the Father, and in the Sight of every Creature. But he must suffer first.

V. 24. *Unless a grain of wheat die*—The late Resurrection of Lazarus gave our Lord a natural Occasion of speaking on this Subject. And agreeable to his infinite Knowledge, He singles out, from among so many thousands of Seeds, almost the only one that dies in the Earth: And which therefore was an exceeding proper Similitude, peculiarly adapted to the Purpose for which he uses it. The Grain is not to be found in any other Grain, except Millet, and the large Bean.

- 25 much fruit. † He that loveth his life shall lose it; and he that hateth his life in this world, shall pre-
 26 serve it to life eternal. If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will the Father honour.
- 27 Now is my soul troubled. And what shall I say? Father, save me from this hour? But for this
 28 cause I came, for this hour. Father, glorify thy name. Then a voice came from heaven, I have
 29 both glorified and I will glorify it again. The multitude who stood and heard it, said, It thun-
 30 dered; others said, An angel spake to him. Jesus answered and said, This voice came not because of
 31 me, but for your sakes. Now is the judgment of this world: now shall the prince of this world
 32 be cast out. And I, when I am lifted up from the

V. 25. *He that loveth his life*---More than the Will of God; shall lose it eternally: *And he that hateth his life*---In Comparison of the Will of God, shall preserve it.

V. 26. *Let him follow me*---By hating his Life: *And where I am*---In Heaven. *If any man serve me*---Thus, him will the Father honour.

V. 27. *Now is my soul troubled*---He had various Foretastes of his Passion. *And what shall I say?*---Not what shall I *cluse*? For his Heart was fixed in chusing the Will of his Father: But he laboured for Utterance. The two following Clauses, *Save me from this hour*---*For this cause I came*---Into the World; for the Sake of *this hour* (of Suffering;) seem to have glanced thro' his Mind in one Moment. But human Language could not so express it.

V. 28. *Father, glorify thy name*---Whatever I suffer. Now the Trouble was over. *I have glorified it*---By thy Entrance into *this hour*. *And I will glorify it*---By thy passing thro' it.

V. 29. *The multitude who stood and heard*---A Sound, but not the distinct Words. In the most glorious Revelations there may remain something obscure, to exercise our Faith. *Said it thundered*---Thunder did frequently attend a Voice from Heaven. Perhaps it did so now.

V. 31. *Now*---This Moment. And from this Moment *Christ* thirsted more than ever, till his Baptism was accomplished. *Is the judgment of this world*---That is, now is the Judgment given concerning it, whose it shall be. *Now shall the prince of this world*---Satan, who had gained Possession of it by Sin and Death, be cast out---That is, judged, condemned, cast out of his Possession, and out of the Bounds of *Christ's Kingdom*.

V. 32. *Lifted up from the earth*---This is an Hebraism which signifies

earth, will draw all men to me. (He spake this, 33 signifying what death he should die.) The 34 multitude answered him, We have heard * out of the law, that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? 35 Who is this Son of man? Then Jesus said to them, Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you; for he that walketh in darkness, knoweth 36 not whither he goeth. While ye have the light, believe in the light, that ye may become children of light. These things spake Jesus, and retiring concealed himself from them.

But tho' he had done so many miracles before 37 them, yet they believed not on him; So that the 38 word of the prophet Isaiah was fulfilled which he said, ‡ Lord, who hath believed our report? 39 And to whom hath the arm of the Lord been revealed? Therefore they could not believe, according to what Isaiah said again. † He hath blinded 40 their eyes, and hardened their heart, that they might not see with *their* eyes, and understand with

nifies Dying. Death in general is all that it usually imported. But our LORD made Use of this Phrase, rather than others that were equivalent, because it so well suited the particular Manner of his Death. *I will draw all men*—Gentiles as well as Jews. And those who follow my Drawings, Satan shall not be able to keep.

V. 34. *How sayest thou, The Son of man must be lifted up?*—How can These things be reconciled? Very easily. He first dies, and then abideth for ever: *Who is this Son of man?*—Is He the Christ?

V. 35. *Then Jesus said to them*—Not answering them directly, but exhorting them to improve what they had heard already. *The light*—I and my Doctrine.

V. 36. *The children of light*—The Children of God, wise, holy, happy.

V. 37. *Tho' he had done so many miracles before them*—So that they could not but see them.

V. 38. *The arm of the Lord*—The Power of God, manifested by Christ, in his Preaching, Miracles, and Work of Redemption.

V. 39. *Therefore now they could not believe*—That is, by the just Judgment of God, for their Obstinacy and wilful Resistance of the Truth, they were at length so left to the Hardness of their Hearts, that neither the Miracles nor Doctrine of our LORD, could make any Impression upon them.

V. 41. *When*

* Psalm cx. 4. † Isaiah liii. 1. ‡ Isaiah vi. 10. *Mat.* xiii. 14. *Act.* xxviii. 26.

- 41 their heart, and be converted, that I might heal them. These things said Isaiah, when he saw his
 42 glory, and spake of him. Nevertheless many even of the rulers believed on him but they did not confess *him*, because of the Pharisees, lest they should
 43 be put out of the synagogue. For they loved the praise of man more than the praise of God.
 44 Jesus said with a loud voice, He that believeth on me, believeth not on me, but on him that sent
 45 me. And he that seeth me, seeth him that sent me.
 46 I am come a light into the world, that whosoever believeth on me, may not continue in darkness.
 47 If any man hear my words, and believe not, I judge him not; for I am not come to judge the
 48 world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word which I have spoken, that
 49 shall judge him at the last day. For I have not spoken of myself, but the Father who sent me, he gave me commandment, what I should say, and
 50 how I should speak. And I know that his commandment is life everlasting; what therefore I speak to you, as the Father hath said to me, so I speak.

XIII. Now before the feast of the passover, Jesus knowing his hour was come, to pass out of this world, to the Father, having loved his own who

V. 41. *When he saw his glory*—Christ's, Isa. vi. 1, &c. And it is there expressly said to be the Glory of the LORD, *Jehovah*, the Supreme God.

V. 44. *Jesus said with a loud voice*—This which follows to the End of the Chapter, is with St. *John* the Epilogue of our LORD's public Discourses, and a Kind of Recapitulation of them. *Believeth not on me*—Not on me alone, but also on him that sent me: Because the Father hath sent the Son, and because He and the Father are one.

V. 45. *And he that seeth me*—By the Eye of Faith.

V. 47. *I judge him not*—Not now. For I am not now come, to judge the world. See! Christ came to save even them that finally perish! Even these are a Part of that World, which he lived and died to live.

V. 50. *His commandment*—Kept, is life everlasting—That is, the Way to it, and the Beginning of it.

V. 1. *Before the feast*—Namely, on Wednesday in the paschal Week.

2 were in the world, loved them to the end. And
 while they were at supper (the devil having now
 put it into the heart of Judas Iscariot, *the son of*
 3 Simon, to betray him) Jesus knowing the Father
 had given all things into his hands, and that he
 was come forth from God, and going to God,
 4 Riset from supper, and layeth aside his garments,
 5 and taking a towel, girded himself. After that,
 he poured water into the bason, and began to wash
 the feet of the disciples, and to wipe *them* with the
 6 towel wherewith he was girded. Then cometh he
 to Simon Peter, who saith to him, Lord, dost thou
 7 wash my feet? Jesus answered and said to him,
 8 What I do, thou knowest not now; but thou
 shalt know hereafter. Peter saith to him, Thou
 shalt never wash my feet. Jesus answered him, If
 9 I wash thee not, thou hast no part with me. Si-
 mon Peter saith to him, Lord, not my feet only,
 10 but also *my hands and my head*. Jesus saith to him,
 He who hath been bathed, needeth only to wash
his feet, and is clean all over: and ye are clean;
 11 but not all. For he knew who would betray him:
 therefore he said, Ye are not all clean.

Week. *Having loved his own*---His Apostles, loved them to the end---
 Of his Life.

V. 2. *Having now*---Probably now first.

V. 3. *Jesus knowing*---Tho' conscious of his own Greatness, thus
 humbled Himself.

V. 4. *Layeth aside his garment*---That Part of them, which would
 have hindered Him.

V. 5. *Into the bason*---A large Vessel was usually placed for this
 very Purpose, wherever the Jews supped.

V. 7. *What I do, thou knowest not now; but thou shalt know hereafter*---
 We do not now know perfectly any of his Works, either of Creation,
 Providence, or Grace. It is enough that we can love and obey now,
 and that we shall know hereafter.

V. 8. *If I wash thee not*---If thou dost not submit to my Will, *thou*
hast no part with me---Thou art not my Disciple. In a more general
 Sense it may mean, If I do not wash thee in my Blood, and purify
 thee by my Spirit, thou canst have no Communion with me, nor
 any Share in the Blessings of my Kingdom.

V. 9. *Lord, not my feet only*---How fain would Man be wiser than
 God! Yet this was well meant. tho' ignorant Earnestness.

V. 10. And so ye, having been already cleansed, need only to
 wash your feet---That is, to walk holy and undefiled.

- 12 So after he had washed their feet, and taken his garments, sitting down again, he said to them,
 13 Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for *so* I am.
 14 If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's
 15 feet. For I have given you an example, that ye also
 16 may do as I have done to you. Verily, verily I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent
 17 him. If ye know these things, happy are ye, if
 18 ye do them. I speak not of you all: I know whom I have chosen, that the scripture may be fulfilled, * He that eateth bread with me, hath
 19 lifted up his heel against me. Now I tell you before it is done, that when it is done, ye may
 20 believe that I am *he*. † Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me.
 21 Jesus having said this, was troubled in spirit, and testified, and said, Verily, verily I say unto
 22 you, one of you will betray me. Then the disciples
 23 looked one on another doubting of whom he spake. Now there was lying in the bosom of Jesus one of the disciples whom Jesus loved. Simon

V. 14. *Ye ought also to wash one another's feet*—And why did they not? Why do we not read of any one Apostle ever washing the Feet of any other? Because they understood their LORD better. They knew He never designed that this should be literally taken. He designed to teach them the great Lesson of humble Love, as well as to confer inward Purity upon them. And hereby He teaches us, 1. In every possible Way to assist each other in attaining that Purity; 2. To wash each other's Feet, by performing all Sorts of good Offices to each other, even those of the lowest Kind, when Opportunity serves, and the Necessity of any calls for them.

V. 16. *The servant is not greater than his Lord*—Nor therefore ought to think much of either doing or suffering the same Things.

V. 18. *I speak not of you all*—When I call you happy. *I know one of you twelve whom I have chosen*, will betray me; whereby that Scripture will be fulfilled.

V. 20. And I put my own Honour upon you my Ambassadors.

V. 21. *One of you*—The speaking thus indefinitely at first, was profitable to them all.

V. 23. *There was lying in the bosom of Jesus*—That is, sitting next to Him at Table. This Phrase only expresses the then customary

* Psalm xli. 9. † Mat. x. 40.

K k

Posture

- 24 Peter therefore beckoneth to him, to ask who it was
 25 of whom he spake. He then, leaning on the
 breast of Jesus, saith to him, Lord, who is it?
 26 Jesus answered, It is he to whom I shall give the
 sop when I have dipped it. And having dipped
 the sop, he giveth it to Judas Iscariot, *the son of*
 27 Simon. And after the sop, then Satan entered into
 28 him. Then said Jesus to him, What thou dost,
 do quickly. Now none at the table knew, why
 29 he said this to him. But some thought, as Judas
 had the purse, that Jesus had said to him, Buy
 what we have need of against the feast, or, Give
 30 something to the poor. He then having received
 the sop, went out immediately. And it was night
 when he went out.
- 31 Jesus saith, Now is the Son of man glorified,
 32 and God is glorified by him. If God be glorified
 by him, God will also glorify him with himself,

Posture at Meals, where the Guests all leaned sideways on Couches. And each was said to *lye in the bosom* of him who was placed next above him. *One of the disciples whom Jesus loved*—St. John avoids with great Care, the expressly naming himself. Perhaps our Lord now gave him the first Proof of his peculiar Love, by disclosing this Secret to him.

V. 24. *Simon Peter*—Behind Jesus, who lay between them.

V. 25. *Leaning down*, and so asking him privately.

V. 26. *Jesus answered*—In his Ear. So careful was He not to offend (if it had been possible) even Judas himself. *The sop*—Which He took up while he was speaking. *He giveth it Judas*—And probably the other Disciples thought Judas peculiarly happy! But when even this Instance of our Lord's Tendernefs could not move him, then Satan took full Possession.

V. 27. *What thou dost, do quickly*—This is not a Permission, much less a Command. It is only as if He had said, If thou art determined to do it, why dost thou delay? Hereby shewing Judas, that he could not be hid, and expressing his own Readiness to suffer.

V. 28. *None knew why he said this*—Save John and Judas.

V. 30. *He went out*—To the chief Priests. But he returned afterward, and was with them when they ate the Passover, *Matt. xxvi. 20*; tho' not at the Lord's Supper.

V. 31. *Jesus saith*—Namely, the next Day; on *Thursday*, in the Morning. Here the Scene, as it were, is opened, for the Discourse which is continued in the following Chapters. *Now*—While I speak this, *the Son of man is glorified*—Being fully entered into his glorious Work of Redemption. This evidently relates to the Glory which belongs to his Suffering in so holy and victorious a Manner.

33 and will shortly glorify him. Little children, yet a little while I am with you: ye shall seek me, and as I said to the Jews, * Whither I go ye cannot come, so now I say to you. A new commandment I give you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, 36 if ye have love to one another. Simon Peter saith to him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow 37 me now; but thou wilt follow me hereafter. Peter saith to him, Lord, why cannot I follow thee 38 now, I will lay down my life for thy sake? Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say to thee, the cock shall not have crowed, till thou hast denied me thrice.

XIV. Let not your heart be troubled: believe in 2 God: believe also in me. In my Father's house are many mansions; if not, I would have told 3 you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am, ye

V. 33. *Ye cannot come*—Not yet; being not yet ripe for it.

V. 34. *A new commandment*—Not new in itself; but new in the School of Christ; for He had never before taught it them expressly. Likewise new, as to the Degree of it, *As I have loved you*.

V. 36. *Peter saith, Lord, Whither goest thou?*—St. Peter seems to have thought, that Christ being rejected by the Jews, would go to some other Part of the Earth to erect his Throne, where He might reign without Disturbance, according to the gross Notions he had of Christ's Kingdom. *Thou canst not follow me now*—But Peter would not believe Him. And he did follow Him, ch. xviii. 15. But it was *after* *off*. And not without great Loss.

V. 38. *The cock shall not have crowed*—That is, Cock-crowing shall not be over, till thou hast denied me thrice—His threefold Denial was thrice foretold; first, at the Time mentioned here; secondly, at that mentioned by St. Luke; lastly, at that recorded by St. Matthew and Mark.

V. 1. *Let not your heart be troubled*—At my Departure. *Believe*—This is the Sum of all his Discourse, which is urged, till they did believe, ch. xvi. 30. And then our Lord prays and departs.

V. 2. *In my Father's house are many mansions*—Enough to receive both the holy Angels, and your Predecessors in the Faith, and all

- 4 may be also. And whither I go ye know, and
 5 the way ye know. Thomas saith to him,
 Lord, we know not whither thou goest, and how
 6 can we know the way? Jesus, saith, I am the
 way, and the truth, and the life; no man cometh
 7 to the Father, but by me. If ye had known me,
 ye would have known my Father also: from hence-
 forth ye have known him, and have seen him.
 8 Philip saith to him, Lord, shew us the Father, and
 9 it sufficeth us. Jesus saith to him, Have I been so
 long with you, and hast thou not known me,
 Philip? He that hath seen me, hath seen the Fa-
 ther: and how sayest thou, Shew us the Father?
 10 Believest thou not, that I *am* in the Father, and
 the Father in me? The words that I speak to you,
 I speak not of myself; and the Father that dwel-
 11 leth in me, he doth the works. Believe me, be-
 cause I *am* in the Father, and the Father in me;
 but if not, believe me for the sake of the works.
 12 Verily, verily I say unto you, he that believeth on
 me, the works which I do shall he do also; and
 greater than these shall he do, because I go to my
 13 Father. And whatsoever ye shall ask in my name,
 I will do it, that the Father may be glorified thro'
 14 the Son. If ye shall ask any thing in my name, I
 will do it.

all that now believe, and a great Multitude which no Man can
 number.

V. 4. *The way*—Of Faith, Holiness, Sufferings.

V. 5. *Thomas saith*—Taking Him in a gross Sense.

V. 6. To the Question concerning the Way, He answers *I am the way*—to the Question concerning Knowledge, He answers, *I am the truth*; to the Question Whither, *I am the life*. The first is treated of in this verse; the second, ver. 7—17; the third, ver. 18, &c.

V. 7. *Ye have known*—Ye have begun to know him.

V. 10. *I am in the Father*—*The words that I speak*, &c.—That is, I am One with the Father, in Essence, in Speaking, and in Acting.

V. 11. *Believe me*—On my own Word, *because I am*—God. *The works*—This respects not merely the Miracles themselves, but his Sovereign, God-like Way of performing them.

V. 12. *Greater works than these shall he do*—So one Apostle wrought Miracles merely by his Shadow (Acts v. 15.) another by Handkerchiefs carried from his Body (Acts xix. 12.) and all spake with various

Tongues.

- 15 If ye love me, keep my commandments, And
 I will ask the Father, and he will give you another
 16 Comforter, to remain with you for ever, *Even the*
Spirit of truth, whom the world cannot receive,
because it seeth him not, neither knoweth him.
 17 But ye know him, for he remaineth with you, and
 18 shall be in you. I will not leave you orphans; I
 19 come to you. Yet a little while and the world
 feeth me no more: but ye see me: because I live,
 20 ye shall live also. At that day ye shall know that
 I am in my Father, and you in me, and I in you.
 21 He that hath my commandments, and keepeth
 them, he it is that loveth me: and he that loveth
 me, shall be loved by my Father, and I will love
 him, and will manifest myself to him.
 22 Judas (not Iscariot) saith to him, Lord, how
 is it, that thou art about to manifest thyself to us,

Tongues. But the converting one Sinner is a greater Work than all these. *Because I go to my Father—To send you the Holy Ghost.*

V. 15. *If ye love me, keep my commandments—*Immediately after Faith, He exhorts to Love and good Works.

V. 16. *And I will ask the Father—*The 21st Verse shews the Connexion between this and the preceding Verses. *And he will give you another Comforter—*The Greek Word signifies also an Advocate, Instructor, or Encourager. *Another—*For Christ Himself was one. *To remain with you for ever—*With you, and your Followers in Faith to the End of the World.

V. 17. *The Spirit of truth—*Who has, reveals, testifies, and defends the Truth as it is in Jesus. *Whom the world—*All who do not love, or fear God, cannot receive, *because it seeth him not—*Having no spiritual Senses, no internal Eye to discern Him; nor consequently knoweth him. *He shall be in you—*As a constant Guest. Your Bodies and Souls shall be Temples of the Holy Ghost dwelling in you.

V. 18. *I will not leave you orphans—*A Word that is elegantly applied to those who have lost any dear Friend. *I come to you—*What was certainly and speedily to be, our Lord speaks of, as if it were already.

V. 19. *But ye see me—*That is, ye shall certainly see me. *Because I live, ye shall live also.* Because I am the living One in my divine Nature, and shall rise again in my human Nature, and live for ever in Heaven; therefore ye shall live the Life of Faith and Love on Earth, and hereafter the Life of Glory.

V. 20. *At that day—*When ye see me after my Resurrection; but more eminently at the Day of Pentecost.

V. 21. *He that hath my commandments—*Written in his Heart. *I will manifest myself to him—*More abundantly.

23 and not to the world? Jesus answered and said to him, If any man love me, he will keep my word; and my Father will love him, and we will come
24 to him, and make our abode with him. He that loveth me not, keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken to you, while I
26 remained with you. But the Comforter, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and will bring all things to your remembrance, whatsoever I have
27 said to you. Peace I will leave with you; my peace I will give unto you; not as the world giveth, give I unto you. Let not your heart be
28 troubled, neither let it be afraid. Ye heard me say to you, I go, and come again to you. If ye loved me, ye would have rejoiced, because I go to the Father; for the Father is greater than me.
29 And now I have told you, before it cometh to pass, that when it is come to pass, ye may be-

V. 23. *Jesus answered*—Because ye love and obey me, and they do not, therefore I will reveal myself to you, and not to them. *My Father will love him*—The more any Man loves and obeys, the more God will love him. *And we will come to him, and make our abode with him*—Which implies such a large Manifestation of the divine Presence and Love, that the former in Justification, is as Nothing in Comparison of it.

V. 26. *In my name*—For my Sake, in my Room, and as my Agent. *He will teach you all things*—Necessary for you to know. Here is a clear Promise to the Apostles and their Successors in the Faith, that the Holy Ghost, will teach them all that Truth, which is needful for their Salvation.

V. 27. *Peace I leave with you*—Peace in general, Peace with God, and with your own Consciences. *My peace*—In particular: That Peace which I enjoy, and which I create, I give—At this Instant. *Not as the world giveth*—Unsatisfying, unsettled, transient; but filling the Soul with constant, even Tranquillity. Lord, evermore give us this Peace! How serenely may we pass thro' the most turbulent Scenes of Life, when all is quiet and harmonious within? Thou hast made Peace thro' the Blood of thy Cross: May we give all Diligence to preserve the inestimable Gift inviolate, till it issue in everlasting Peace!

V. 28. *God the Father is greater than Him*—As He was Man. As God, neither is greater or less than the other.

V. 29. *I have told you*—Of my Going and Return.

V. 30. *The*

30 lieve. Hereafter I shall not talk much with you ;
for the prince of this world is coming ; but he hath
31 nothing in me : But that the world may know
that I love the Father, and as the Father command-
ed me, so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the hus-
2 bandman. Every branch in me that beareth not
fruit, he taketh it away ; and every one that
beareth fruit, he purifieth it, that it may bear
3 more fruit. Now ye are clean thro' the word
4 which I have spoken to you. Abide in me, and I
in you. As the branch cannot bear fruit of itself,
unless it abide in the vine, so neither *can* ye, un-
5 less ye abide in me. I am the vine, ye *are* the
branches. He that abideth in me and I in him,
he beareth much fruit ; but separate from me ye

V. 30. *The prince of this world is coming*—To make his grand
Assault. *But he hath nothing in me*—No Right, no Claim, or Power.
There is no Guilt in me, to give him Power over me ; no Corruption
to take Part with his Temptation.

V. 31. *But I suffer him thus to assault me*, 1. Because it is the
Father's Commission to me (ch. x. 18.) 2. To convince the World
of my Love to the Father, in being *obedient unto death*, Phil. ii. 8.
Arise, let us go hence—Into the City, to the Passover. All that has
been related from ch. xiii. 31. was done and said on *Thursday* with-
out the City, But what follows in the xv. xvi. and xviith Chapters,
was said in the City, on the very *Evening* of the Passover, just be-
fore He went over the Brook Cedron.

V. 1. *I am the true vine*—So *the true bread*, ch. vi. 32. that is,
the most excellent.

V. 2. *Every one that beareth fruit, he purifieth*—by obeying the truth,
1st. i. 22. and by inward or outward Sufferings, Heb. xii. 10, 11.
So Purity and Fruitfulness help each other. *That it may bear more
fruit*—For this is one of the noblest Rewards God can bestow on
former Acts of Obedience, to make us yet more holy, and fit for
farther and more eminent Service.

V. 3. *Ye are clean*—All of you, to whom I now speak, are purged
from the Guilt and Power of Sin ; by *the word*—Which applied by
the Spirit, is the grand Instrument of purifying the Soul.

V. 4. *Abide in me*—Ye who are now pure by living Faith produc-
ing all Holiness ; by which alone ye can be in me.

V. 5. *I am the vine ; ye are the branches*—Our Lord in this whole
Passage, speaks of no branches but such as are, or at least were once,
united to Him by living Faith,

V. 6. *If*

6 can do nothing. If any one abide not in me, he is cast out as a branch, and is withered: and they gather and cast them into the fire, and they are
 7 burned. If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will,
 8 and it shall be done for you. Hereby is my Father glorified, that ye bear much fruit: so shall
 9 ye be my disciples. As the Father hath loved me, so have I also loved you. Abide ye in my
 10 love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's
 11 commandments, and abide in his love. I have spoken these things to you, that my joy might
 12 remain in you, and your joy might be full. This is my commandment, that ye love one another,
 13 as I have loved you. No one hath greater love than this, that a man lay down his life for his
 14 friends. Ye are my friends, if ye do whatsoever
 15 I command you. I no longer call you servants, for the servant knoweth not what his lord doth: but I have called you friends; for all things that

V. 6. *If any one abide not in me*---By living Faith: Not by Church-Communion only. He may thus abide in Christ, and be withered all the Time, and cast into the Fire at last. *He is cast out*---Of the Vineyard, the invisible Church. Therefore he was in it once.

V. 7. *If ye abide in me, ye shall ask*---Prayers themselves are a Fruit of Faith, and they produce more Fruit.

V. 8. *So shall ye be my disciples*---Worthy of the Name. To be a Disciple of Christ is both the Foundation and Height of Christianity.

V. 9. *Abide ye in my love*---Keep your Place in my Affection. See that ye do not forfeit that invaluable Blessing. How needless a Caution, if it were impossible for them, Not to abide therein?

V. 10. *If ye keep my commandments ye shall abide in my love*---On these Terms, and no other, ye shall remain the Objects of my special Affection.

V. 11. *That my joy might remain in you*---The same Joy which I feel, in loving the Father, and keeping his Commandments.

V. 12. *Your joy will be full, if ye so love one another.*

V. 13. *Greater love*---To his Friends. He here speaks of them only.

V. 14. *Ye are my friends, if ye do whatsoever I command you*---On this Condition, not otherwise. A Thunderbolt for Antinomianism. Who then dares assert, That God's Love does not at all depend on Man's Works?

V. 15. *All things*---Which might be of Service to you.

V. 16. *Ye*

I have heard from my Father, I have made known
 16 to you. Ye have not chosen me, but I have chosen
 you, and appointed you that ye may go and
 bear fruit, and your fruit may remain; that what-
 soever ye shall ask of the Father in my name, he
 17 may give it you. This I command you, that ye
 love one another.

18 If the world hate you, ye know it hated me,
 before *it hated* you. If ye were of the world, the
 19 world would love its own; but because ye are not
 of the world, but I have chosen you out of the
 world, therefore the world hateth you. Remem-
 20 ber the word that I said to you, * The servant is
 not greater than his lord. If they have persecuted
 me, they will also persecute you: if they have kept
 21 my saying, they will keep yours also. But all
 these things will they do to you, for my name's
 sake, because they know not him that sent me.
 22 If I had not come and spoken to them, they had
 not had sin; but now they have no excuse for their
 23 sin. He that hateth me, hateth my Father also.
 24 If I had not done among them the works which no
 other did, they had not had sin: but now have they
 seen *them*, and yet hated both me and my Father.

V. 16. *Ye My Apostles, have not chosen me, but I have chosen you---*
 As clearly appears from the Sacred History: *and appointed you, that ye
 may go and bear fruit---* I have chosen and appointed you for this End,
 that ye may go and convert Sinners: *and that your fruit may remain---*
 That the Fruit of your Labours may remain to the End of the
 World; yea, to Eternity: *that whatsoever ye shall ask---* The Con-
 sequence of your going and bearing Fruit will be, that all your
 Prayers will be heard.

V. 19. *Because ye are not of the world, therefore the world hateth
 you---* Because your Maxims, Tempers, Actions are quite opposite to
 theirs. For the very same Reason must the World in all Ages, hate
 those who are not of the World.

V. 21. *All these things will they do to you, because they know
 not him that sent me---* And in all Ages and Nations, they who
 know not God, will for this cause hate and persecute those that
 do.

V. 22. *They had not had sin---* Not in this Respect.

V. 23. *He that hateth me---* As every Unbeliever doth. For as the
 Love of God is inseparable from Faith, so is the Hatred of God
 from Unbelief.

V. 26. *When*

25 So that the word which is written in their law is
 26 fulfilled, * They hated me without a cause. But
 when the Comforter is come, whom I will send to
 you from the Father, the Spirit of truth, who pro-
 27 ceedeth from the Father, he shall testify of me. Ye
 also testify, because ye have been with me from
 the beginning.

XVI. I have told you these things, that ye may not
 be offended. They will put you out of the syna-
 2 gogues; yea, the time cometh, that whosoever
 killeth you, will think he doth God service.
 3 These things will they do, because they have not
 4 known the Father nor me. But I have told you
 these things, that when the time shall come, ye
 may remember I told you them. I did not tell
 you these things at the beginning, because I was
 5 with you. But now I go to him that sent me, and
 6 none of you asketh me, Whither goest thou? But
 because I have told you these things, sorrow hath
 7 filled your heart. But I tell you the truth; it is

V. 26. *When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, he shall testify of me*---The Spirit's coming, and being sent by our LORD from the Father, to testify of him, are personal Characters, and plainly distinguish Him from the Father and the Son: And his Title as the Spirit of truth, together with his proceeding from the Father, can agree to none but a Divine Person. And that he proceeds from the Son, as well as from the Father, may be fairly argued from his being called the Spirit of Christ (1 Pet. i. 11.) And from his being here said to be sent by Christ from the Father, as well as sent by the Father in his Name.

V. 2. *The time cometh, that whosoever killeth you, will think he doth God service*---But blessed be God, the Time is so far past, that those who bear the Name of Christ, do not now generally suppose they do Him Service, by killing each other, for a Difference in Opinion or Mode of Worship.

V. 3. *They have not known the Father nor me*---This is the true Root of Persecution in all its Forms

V. 4. *I did not tell you these things at the beginning, because I was with you*---To bear the chief Shock in my own Person, and to screen you from it.

V. 5. *None of you asketh me*---Now, when it is most seasonable. Peter did ask this before, ch. xiii. 36.

V. 7. *It is expedient for you*---in respect of the Comforter, ver. 7, &c. and of me; ver. 16, &c. and of the Father, ver. 23, &c.

* Psalm lxxix. 4.

V. 8. *It*

expedient for you that I go: for if I go not, the Comforter will not come to you; but if I depart
 8 I will send him to you. And he coming will convince the world of sin, and of righteousness, and
 9 of judgment: Of sin, because they believe not
 10 on me; Of righteousness, because I go to my
 11 Father, and ye see me no more; Of judgment, because the prince of this world is judged.

12 I have yet many things to say to you; but ye cannot bear them now. But when he, the Spirit
 13 of truth, is come, he will guide you into all the truth; for he will not speak of himself: but what soever he shall hear, he will speak; and he will
 14 shew you the things which are to come. He will glorify me; for he will take of mine, and shew
 15 it you. All things that the Father hath, are mine: therefore I said, He will take of mine,
 16 and shew it you. A little while and ye shall not

V. 8. *He*---Observe his twofold Office, toward the World, ver. 8, &c. toward Believers, ver. 12, &c. *will convince*---All of the world---Who do not obstinately resist, by your Preaching and Miracles, of sin, and of righteousness, and of judgment---He who is convinced of sin, either accepts the righteousness of Christ, or is judged with Satan. An abundant Accomplishment of this, we find in the Acts of the Apostles.

V. 9. *Of sin*---Particularly of Unbelief, which is the Confluence of all Sins, and binds them all down upon us.

V. 10. *Of righteousness, because I go to my Father*---Which the Spirit will testify, tho' ye do not then see me. But I could not go to Him, if I were not righteous.

V. 11. *The prince of this world is judged*---And in Consequence therefore dethroned, deprived of the Power he had so long usurped over Men. Yet those who reject the Deliverance offered them, will remain Slaves of Satan still.

V. 12. *I have yet many things to say*---Concerning my Passion, Death, Resurrection, and the Consequences of it. These Things we have, not in uncertain Traditions, but in the Acts, the Epistles, and the Revelation. *But ye cannot bear them now*---Both because of your Littleness of Faith, and your immoderate Sorrow.

V. 13. *When he is come*---It is universally allowed, that the Father, Son, and Holy Ghost dwell in all Believers. And the internal Agency of the Holy Ghost, is generally admitted. That of the Father and the Son, as represented in this Gospel, deserves our deepest Consideration.

V. 15. *All things that the Father hath are mine*---Could any Creature say this?

see me; and again, a little while and ye shall see
 17 me, because I go to the Father. Then *some* of
 his disciples said to each other, What is this that
 he saith to us? A little while and ye shall not see
 me; and again, a little while and ye shall see me?
 18 and, Because I go to the Father? They said
 therefore, What is this that he saith, a little while?
 19 We understand not what he saith. Jesus knew
 they were desirous to ask him, and said to them
 Ye inquire among you of this, that I said, A lit-
 tle while and ye shall not see me: and again, a lit-
 20 tle while and ye shall see me. Verily, verily I say
 unto you, Ye will weep and lament; but the
 world will rejoice: ye will be sorrowful; but your
 21 sorrow shall be turned into joy. A woman when
 she is in travail, hath sorrow, because her hour is
 come; but when she hath brought forth the child,
 she no longer remembereth the anguish, for joy
 22 that a man is born into the world. And ye now
 therefore have sorrow; but I will see you again,
 and your heart shall rejoice, and your joy no one
 23 taketh from you. And in that day ye shall not
 question me about any thing. Verily, verily I
 say unto you, Whatsoever ye shall ask the Father

V. 16. *A little while and ye shall not see me*---When I am buried,
and again a little while and ye shall see me---When I am risen, *because I*
go to my Father---I die and rise again, in Order to ascend to my Fa-
 ther.

V. 19. *Jesus said to them*---Preventing their Question.

V. 20. *Ye will weep and lament*---When ye see me dead; *but your*
sorrow will be turned into joy---When ye see me risen.

V. 22. *Ye now therefore have sorrow*---This gives us no Manner of
 Authority to assert, all Believers *must* come into a State of Darkneſs.
 They never *need* lose either their Peace or Love, or the Witneſs that
 they are the Children of God. They never *can* lose these, but either
 thro' Sin or Ignorance, or vehement Temptation, or bodily Disor-
 der.

V. 23. *Ye shall not question me about any thing*---Which you do not
 now understand. You will not need to inquire of me; for you will
 know all Things clearly. *Whatsoever ye shall ask*---Knowledge, Love,
 or any Thing else. *He will give it.* Our Lord here gives us a
 Chart blanche. Believer, write down what thou wilt. He had said
 ch. xiv. 13. *I will do it*, where the Discourse was of *glorifying the*
Father thro' the Son. Here, speaking of the Love of the Father to
 Believers, He saith, *He will give it.*

V. 24. *Hilberto*

- 24 in my name, he will give you. Hitherto ye have asked nothing in my name: ask and ye shall
 25 receive, that your joy may be full. I have spoken these things to you in parables: but the time is coming, when I will no longer speak to you in parables, but will shew you plainly of the
 26 Father. At that day ye shall ask in my name: and I say not to you, that I will pray the Father for you. For the Father himself loveth you, be-
 27 cause ye have loved me, and have believed, that I came forth from God. I came forth from the
 28 Father, and am come into the world: again I leave the world, and go to the Father.
 29 His disciples say to him, Lo now speakest
 30 thou plainly, and speakest no parable. Now we are sure thou knowest all things, and needest not that any should question thee: by this we believe
 31 that thou camest forth from God. Jesus answer-
 32 ed, Ye do now believe. *But* lo the hour is coming, yea, is already come, that ye shall be scat-
 33 tered every one to his own, and shall leave me alone: and yet I am not alone: for the Father is with me. I have spoken these things to you, that ye may have peace in me. In the world ye shall have tribulation; but take courage. I have overcome the world.

XVII. These things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

V. 24. *Hitherto ye have asked nothing in my name*—For they had asked him directly for all they wanted.

V. 26. *At that day ye shall ask*—For true Knowledge begets Prayer. *And I say not, that I will pray*—This in no wise implies, that He will not: It means only, The Father Himself now loves you, not only because of my Intercession, but also because of the Faith and Love which He hath wrought in you.

V. 30. *Thou knowest all things*—Even our Hearts. Akho' no Question is asked thee, yet thou answerest the Thoughts of every one. *By this we believe that thou camest forth from God*—They as it were echo back the Words which He had spoken in the 27th verse, implying, *We believe in God; we believe also in thee.*

Chap. xvii. In this Chapter our LORD prays, 1. For himself, ver. 1—5. 2. For the Apostles, ver. 6—19, and again, ver. 24—26;
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- 2 As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast
 3 given him. And this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou
 4 hast sent. I have glorified thee on earth. I have finished the work which thou gavest me to
 5 do. And now, Father, glorify thou me with thyself, with the glory which I had with thee, before the world was.
 6 I have manifested thy name to the men whom
 7 thou hast given me out of the world. Thine

26. 3. For all Believers, ver. 20—23. And 4. For the World, ver. 21—23. In this Prayer He comprises all He had said from ch. xiii. 31, and seals as it were, all He had hitherto done, beholding Things past, present, and to come. This Chapter contains the easiest Words, and the deepest Sense of any in all the Scripture: Yet is here no incoherent Rhapsody, but the whole is closely and exactly connected.

V. 1. *Father*—This Simplicity of Appellation highly became the only begotten Son of God; to which a Believer then makes the nearest Approach, when he is fullest of Love and humble Confidence. *The hour is come*—The appointed Time for it; *glorify thy Son*—The Son glorified the Father, both before and after his own Glorification. When he speaks to the Father, he does not stile himself the Son of Man.

V. 2. *As thou hast given him power over all flesh*—This answers to *Glorify thy Son. That he may give eternal life, &c.* This answers to *That thy Son may glorify thee.* *To all whom thou hast given him*—To all Believers. This is a clear Proof, that Christ designed his Sacrifice should avail for all; yea, that *all flesh*, every Man, should partake of everlasting Life. For as the Father had given him power over all flesh, so He gave Himself a Ransom for all.

V. 3. *To know*—By loving, holy Faith, thee the only true God—The only Cause and End of all Things; not excluding the Son and the Holy Ghost, no more than the Father is excluded from being LORD, 1 Cor. viii. 6. but the false Gods of the Heathens, and *Jesus Christ*—As their Prophet, Priest, and King: *this is life eternal*—It is both the Way to, and the Essence of everlasting Happiness.

V. 4. *I have finished the work*—Thus have I glorified thee, laying the Foundation of thy Kingdom on Earth.

V. 5. *The glory which I had*—He does not say received. He always had it, till he emptied himself of it, in the Days of his Flesh.

V. 6. *I have manifested thy name*—All thy Attributes; and in particular, thy paternal Relation to Believers; *to the men whom thou hast given me*—The Apostles. And so ver. 12, *They were thine*—By Creation, and by Descent from Abraham. *And thou hast given them me*—By giving them Faith in what I have spoken. So ver. 9.

V. 7. *Now they know that all things*—Which I have done and spoken; *are of thee*—And consequently right and true, V. 8.

they were, and thou hast given them me, and they have kept thy word. Now they know, that all things
 8 whatsoever thou hast given me are of thee. For I have given them the words which thou gavest me, and they have received *them*, and have known surely, that I came forth from thee, and they have
 9 believed that thou hast sent me. I pray for them: I pray not for the world, but for them whom thou
 10 hast given me; for they are thine. And all things that are mine are thine, and that are thine are
 11 mine; and I am glorified by them. And I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep thro' thy name them whom thou hast given me, that they
 12 may be one, as we *are*. While I was with them in the world I kept them thro' thy name. Those whom thou hast given me I have guarded, and none of them is lost, but the son of perdition, § that the

V. 8. *They have received them*—By Faith.

V. 9. *I pray not for the world*—Not in these Petitions, which are adapted to the State of Believers only. (He prays for the World at the 21st and 23d Verses, *that they may believe—that they may know God hath sent him.*) This no more proves that our LORD did not pray for the *World*, both before and afterward, than his praying for the Apostles alone (ver. 6—19.) proves that he did not pray for *them* also who shall believe thro' their Word (ver. 20.)

V. 10. *All things that are mine are thine, and that are thine are mine*—These are very high and strong Expressions, too grand for any mere Creature to use; as implying that all Things whatsoever, inclusive of the Divine Nature, Perfections, and Operations, are the common Property of the Father and the Son. And this is the Original Ground of that peculiar Property, which both the Father and the Son have in the Persons, who were given to *Christ* as Mediator; according to what is said in the Close of the Verse, of his being *glorified by them*; namely, believing in Him, and so acknowledging his Glory.

V. 11. *Keep them thro' thy name*—Thy Power, Mercy, Wisdom, *that they may be one*.—With us and with each other; one Body, separate from the World: *As we are*.—By Resemblance to us, tho' not Equality.

V. 12. *Those whom thou hast given me, I have guarded, and none of them is lost, but the son of perdition*—So one even of them whom GOD had given him is lost. So far was even that Decree from being unchangeable! *That the scripture might be fulfilled*—That is, whereby the Scripture was fulfilled. *The Son of perdition* signifies, one that deservedly perishes: as a Son of death (2 Sam. xii. 5.) Children of hell (Mat.

xxiii.

13 scripture might be fulfilled. And now I am coming
 to thee, and I speak these things in the world,
 14 that they may have my joy fulfilled in them. I
 have given them thy word, and the world hath
 hated them, because they are not of the world,
 15 even as I am not of the world. I do not pray,
 that thou wouldest take them out of the world,
 but that thou wouldest keep them from the evil
 16 one. They are not of the world, as I am not of
 17 the world. Sanctify them thro' the truth: thy
 18 word is truth. As thou hast sent me into the
 19 world, I also have sent them into the world. And
 for their sakes I sanctify myself, that they also may
 be sanctified thro' the truth.

20 Neither pray I for these alone, but for them also
 21 who will believe on me thro' their word: That
 they all may be one; as thou, Father, art in me,
 and I in thee, that they also may be one in us; that
 the world may believe that thou hast sent me.
 22 And the glory which thou hast given me, I have
 given them, that they may be one, as we are one:
 23 I in them, and thou in me, that they may be per-
 fected in one; and that the world may know, that
 thou hast sent me, and hast loved them as thou
 hast loved me.

xiii. 15.) and *children of wrath* (Eph. ii. 3.) signify Persons justly obnoxious to Death, Hell, Wrath.

V. 13. *In the world*---That is, before I leave the World. *My joy*---The Joy I feel at going to the Father.

V. 15. *That thou wouldest take them out of the world*---Not yet: *But that thou wouldest keep them from the evil one*---Who reigns therein.

V. 17. *Sanctify*---Consecrate them by the anointing of thy Spirit to their Office, and perfect them in Holiness, by Means of thy Word.

V. 19. *I sanctify myself*---I devote myself as a Victim, to be sacrificed.

V. 20. *For them who will believe*---In all Ages.

V. 21. *As thou art in me*---This also is to be understood, in a Way of Similitude, and not of Sameness or Equality. *That the world may believe*---Here *Christ* prays for the World. Observe the Sum of his whole Prayer, 1. Receive me into thy own and my Glory; 2. Let my Apostles share therein; 3. And all other Believers; 4. And let all the World believe.

V. 22 *The glory which thou hast given me, I have given them*---The Glory of the Only Begotten shines in all the Sons of God. How great is the Majesty of Christians!

V. 24. Here

- 24 Father, I will that these also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the
 25 world. Righteous Father, tho' the world hath not known thee, yet I have known thee, and
 26 these have known that thou hast sent me. And I have declared to them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

XVIII. § Jesus having spoken these words, went forth with his disciples over the brook Kedron, where was a garden, into which he entered and his
 2 disciples. * And Judas also, who betrayed him, knew the place: for Jesus had often met there
 3 with his disciples. Judas then having received a troop of soldiers, and officers from the chief priests and Pharisees, cometh thither with lanterns, and tor-
 4 ches, and arms. Then Jesus knowing all things that were coming upon him, going forth said to them, Whom seek ye? They answered

V. 24. Here He returns to the Apostles---*I will*---He asks, as having a Right to be heard, and prays, not as a Servant, but a Son: *That they may behold my glory*---Herein is the Happiness of Heaven, I John iii. 2.

V. 25. *Righteous Father*---The Admission of Believers to God thro' Christ, flows even from the Justice of God.

V. 26. *I have declared to them thy name*---Thy new, best Name of Love; *that the love wherewith thou hast loved me*---and *I*---That thou and thy Love, and I and my Love, may be in them---That they may love me with that Love.

V. 1. *A garden*---Probably belonging to one of his Friends. He might retire to this private Place, not only for the Advantage of secret Devotion, but also that the People might not be alarmed at his Apprehension, nor attempt in the first Salles of their Zeal, to rescue him in a tumultuous Manner. Kedron was (as the Name signifies) a dark, shady Valley, on the East-side of Jer. salem, between the City and the Mount of Olives, thro' which a little Brook ran, which took its Name from it. It was this Brook, which David, a Type of Christ, went over, with the People, weeping, in his Flight from Achish.

V. 3. *A troop of soldiers*---A Cohort of Roman Foot.

L F 2

V 6. A

§ Mat. xxvi. 30. Mark xiv. 26. Luke xxii. 39. * Mat. xxvi. 30. Mark xiv. 43. Luke xxii. 47.

5 him, Jesus of Nazareth. Jesus saith to them, I
 6 am *he*. And Judas also, who betrayed him, stood
 7 with them. As soon as he said to them, I am *he*,
 8 they went backward, and fell to the ground. He
 asked them again, Whom seek ye? And they said,
 9 Jesus of Nazareth. Jesus answered, I have told
 you, I am *he*: if therefore ye seek me, let these
 go: That the † saying might be fulfilled which
 he had spoken, Of them whom thou hast given
 10 me, I have lost none. Then Simon Peter,
 having a sword, drew it, and smote the high priest's
 11 servant, and cut off his right-ear. The servant's
 name was Malchus. Then said Jesus to Peter,
 Put up the sword into its scabbard. The cup
 which my Father hath given me, shall I not
 drink it? :
 12 ‡ Then the soldiers, and the captain, and of-
 13 ficers of the Jews took Jesus and bound him. And
 led him away to Annas first (for he was father-in-
 law to Caiaphas, who was high priest that year.)
 14 Caiaphas was he who had counselled the Jews,
 that it was expedient one man should die for the
 15 people. Now Simon Peter followed Jesus,
 and another disciple. That disciple was known
 to the high priest, and went with Jesus into the
 16 palace of the high priest. But Peter stood at the
 door without: therefore the other disciple, who was

V. 6. *As soon as he said, I am he, they went backward, and fell to the ground*---How amazing is it, that they should renew the Assault, after so sensible an Experience both of his Power and Mercy! But probably the Priests among them, might persuade themselves and their Attendants, that this also was done by *Beelzebub*; and that it was thro' the Providence of God, not the Indulgence of *Jesus*, that they received no farther Damage.

V. 8. *If ye seek me, let these* (my Disciples) *go*---It was an eminent Instance of his Power over the Spirits of Men, that they so far obeyed this Word, as not to seize even *Peter*, when he had cut off the Ear of *Malchus*.

V. 10. *Then Simon Peter*---No other Evangelist names him. Nor could they safely. But St. *John*, writing after his Death, might do it, without any such Inconvenience.

V. 13. *Annas* had been High-priest before his Son-in-law *Caiaphas*. And tho' he had for some Time resigned that Office, yet they paid so much

† Ch. xvii. 12. ‡ *Mat.* xxvi. 57. *Mark* xiv. 53. *Luke* xxii. 54.

known to the high priest, went out, and spake to her that kept the door, and brought in Peter.
 17 Then saith the maid, who kept the door, to Peter, Art not thou also *one* of this man's disciples? He
 18 saith, I am not. And the servants and officers, having made a fire of coals (for it was cold) stood and warmed themselves: and Peter stood with them
 19 and warmed himself. Then the high priest asked Jesus of his disciples and of his doctrine.
 20 Jesus answered him, I spake openly to the world; I was continually teaching in the synagogue and in the temple, whither all the Jews resort, and in
 21 secret have I said nothing. Why askest thou me? Ask them that heard me, what I said to them: behold, they know what I said. When he had said thus, one of the officers, who stood by, gave Jesus a blow, saying, Answerest thou the high-
 23 priest so? Jesus answered, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (Now Annas had sent him bound to Caiaphas the high priest.)

25 And Simon Peter was standing and warming himself. They said to him, Art not thou also one of his disciples? He denied and said, I am not.
 26 One of the servants of the high priest (being kinsman to him whose ear Peter had cut off) saith,
 27 Did not I see thee in the garden with him? Peter denied again, and immediately the cock crew.

much Regard to his Age and Experience, that they brought *Christ* to Annas first. But we do not read of any Thing remarkable, which passed at the House of Annas: For which Reason his being carried thither, is omitted by the other Evangelists.

V. 17. *Art not thou also*—As well as the other, *one of this man's disciples*—She does not appear to have asked, with any Design to hurt him.

V. 20. *I spake openly*—As to the Manner: *Continually*—As to the Time: *In the synagogue and temple*—As to the Place. *In secret have I said nothing*—No Point of Doctrine which I have not taught in public.

V. 21. *Why askest thou me?*—Whom thou wilt not believe?

V. 22. *Answerest thou the high-priest so?*—With so little Reverence?

V. 24. *Now Annas had sent him to Caiaphas*—As is implied ver. 15. *Bound*—Being still bound, ver. 12.

V. 28. *They*

- 28 * Then they lead Jesus from Caiaphas to the governor's palace, and it was early: and they went not into the palace themselves, that they might not be defiled, but might eat the passover.
- 29 Pilate therefore went out to them, and said, What
- 30 accusation do ye bring against this man? They answered and said to him, If he were not a malefactor, we should not have delivered him to thee.
- 31 Then said Pilate to them, Take ye him, and judge him according to your law. The Jews said to him, It is not lawful for us to put any man to
- 32 death: So the † saying of Jesus was fulfilled, which he spake, signifying what death he should
- 33 die. Then Pilate returned into the palace, and called Jesus, and said to him, Art thou the king
- 34 of the Jews? Jesus answered him, Sayest thou this of thyself? or did others tell it thee of me?
- 35 Pilate answered, Am I a Jew? Thy own nation, even the chief priests, have delivered thee to me.
- 36 What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would have fought, that I might not be delivered to the Jews: but my
- 37 kingdom is not from hence. Pilate said to him, Art thou a king then? Jesus answered, Thou sayest. I am a king. To this end was I born,

V. 28. *They went not into the palace themselves, lest they should be defiled*---By going into an House which was not purged from Leaven, *Deut. xvi. 4.*

V. 31. *It is not lawful for us to put any man to death*---The Power of inflicting capital Punishment had been taken from them that very Year. So the *Sceptre* was departed from Judah, and transferred to the *Romans*.

V. 32. *Signifying what death he should die*---For Crucifixion was not a *Jewish*, but a *Roman* Punishment. So that had He not been condemned by the *Roman* Governor, He could not have been crucified.

V. 36. *My kingdom is not of this world*---Is not an external, but a spiritual Kingdom; that I might not be delivered to the *Jews*---Which Pilate had already attempted to do (ver. 31.) and afterwards actually did, C. xix. 16.

V. 37. *Thou sayest*---The Truth. *To this end was I born*---Speaking of his human Origin: His diving was above Pilate's Comprehension. Yet it is intimated in the following Words, *I came into the world*---

Time

* *Mat. xxvii. 2. Mark xv. 1. Luke xxiii. 1.* † *Ch. iii. 14.*

and for this cause came I into the world, that I
 38 might bear witness to the truth. Every one that
 is of the truth, heareth my voice. Pilate saith to
 him, What is truth? And having said this, he
 went out again to the Jews, and saith to them, I
 39 find no fault in him. But ye have a custom, that
 I should release to you one at the passover: will
 ye therefore that I release to you the king of the
 40 Jews? Then cried they all again, saying, Not this
 man, but Barabbas. Now Barabbas was a robber.

XIX.

* Then Pilate therefore took Jesus
 2 and scourged him. And the soldiers having plat-
 ted a crown of thorns, put it on his head, and
 3 put on him a purple robe, And said, Hail, king
 of the Jews. And they smote him on the cheeks.
 4 Pilate went out again, and saith to them, Lo, I
 bring him forth to you, that ye may know I find
 5 no fault in him. Then Jesus came forth, wearing
 the crown of thorns, and the purple robe. And
 6 he saith to them, Behold the man. But when
 the chief priests and the officers saw him,
 they cried out, saying, Crucify, crucify him.
 7 Pilate saith to them, Take ye him and crucify
 him; for I find no fault in him. The Jews an-
 swered him, We have a law, and by our law he
 ought to die, because he made himself the Son of God.
 8 When Pilate heard that saying, he was the more
 afraid, And returned into the palace, and saith to

That I might witness to the truth—Which was both declared to the
 Jews, and in the Process of his Passion, to the Princes of the Gen-
 tiles also. *Every one that is of the truth*—That is, a Lover of it, *beareth*
my voice—An universal Maxim. Every sincere Lover of Truth
 will hear Him, so as to understand and practise what he saith.

V. 38. *What is truth?*—Said Pilate, a Courtier; perhaps meaning,
 What signifies Truth? Is that a Thing worth hazarding your Life
 for? So he left Him presently, to plead with the Jews for Him,
 looking upon Him as an innocent, but weak Man.

V. 7. *By our law he ought to die, because he made himself the Son of*
God—Which they understood in the highest Sense, and therefore ac-
 counted Blasphemy.

V. 8. *He was the more afraid*—He seems to have been afraid before
 of shedding innocent Blood.

V. 9. *Whence*

- 9 Jesus, Whence art thou? But Jesus gave him no
 10 answer. Then Pilate saith to him, Speakest thou
 not to me? Knowest thou not that I have
 power to crucify thee, and have power to release
 11 thee? Jesus answered, Thou couldst have no
 power over me, unless it were given thee from a-
 12 bove: therefore he that delivered me to thee, hath
 the greater sin. Upon this Pilate sought to re-
 lease him: but the Jews cried out, saying, If thou
 release this man, thou art not a friend to Cesar.
 Whosoever maketh himself a king, speaketh a-
 13 gainst Cesar. Pilate hearing this saying, brought
 Jesus forth, and sat on the judgment seat, in a place
 called the Pavement, but in Hebrew, Gabbatha;
 14 (It was the preparation of the passover, and about
 the third hour) And saith to the Jews Behold
 15 your king. But they cried out, Away *with him,*
away with him, crucify him. Pilate saith to them,
 Shall I crucify your king? The chief priests an-
 16 swered, We have no king but Cesar. Then de-
 livered he him to them, to be crucified.
 17 * And they took Jesus and led him away. And
 he bearing his cross, went forth to the place, cal-
 led *the place* of a skull, which is called in Hebrew,

V. 9. *Whence art thou?*—That is, whose Son art thou?

V. 11. *Thou couldst have no power over me*—For I have done No-
 thing to expose me to the Power of any Magistrate. *Therefore, he*
that delivered me to thee, namely, Caiaphas knowing this, is more
blameable than thou.

V. 13. *Pilate sat down on the Judgment seat*—Which was then with-
 out the Palace, in a place called, in Greek, the pavement, on Account
 of a beautiful Piece of Mosaic Work, with which the Floor was
 adorned; but in Hebrew, Gabbatha—Or the High-Place, because it
 stood on an Eminence, so that the Judge, sitting on his Throne,
 might be seen and heard by a considerable Number of People.

V. 14. *It was the preparation of the passover*—For this Reason both
 the Jews and Pilate were desirous to bring the Matter to a Conclusion.
 Every Friday was called the Preparation (namely, for the Sabbath.)
 And as often as the Passover fell on a Friday, that Day was called,
 the Preparation of the Passover.

V. 17. *Bearing his cross*—Not the whole Cross (for that was too
 large and heavy) but the transverse Beam of it, to which his Hands
 were afterwards fastened. This they used to make the Person to be
 executed carry.

V. 19. *Jesus*

* Mat. xxvii. 31. Mark xv. 26. Luké xxiii. 26.

- 18 Golgotha: Where they crucified him; and two others with him, one on each side, and Jesus in
 19 the midst. And Pilate wrote an inscription also, and put it on the cross: and the writing was, JESUS OF NAZARETH THE KING OF
 20 THE JEWS. Many of the Jews read this inscription; for the place where Jesus was crucified was near the city: and it was written in Hebrew, and
 21 Greek, and Latin. Then said the chief priests to Pilate, Write not, the king of the Jews; but
 22 that he said, I am the king of the Jews. Pilate answered, What I have written, I have written.
 23 And the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also *his* vesture: now the vesture was without seam, woven from the top
 24 throughout. They said therefore one to another, Let us not rent it, but cast lots for it, whose it shall be; that the scripture might be fulfilled which saith, † They parted my garments among them, and cast lots for my vesture. These things therefore the soldiers did.
- 25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary *the wife of*

V. 19. *Jesus of Nazareth, the king of the Jews*—Undoubtedly these were the very Words, although the other Evangelists do not express them at large.

V. 20. *It was written in Latin*—For the Majesty of the Roman Empire; *in Hebrew*—Because it was the Language of the Nation; *and in Greek*—For the Information of the Hellenists, who spoke that Language, and came in great Numbers to the Feast.

V. 22. *What I have written, I have written*—That shall stand.

V. 23. *The vesture*—The upper Garment.

V. 24. *They parted my Garments among them*—No Circumstance of David's Life bore any Resemblance to this, or to several other Passages in the 22d Psalm. So that in this Scripture, as in some others, the Prophet seems to have been thrown into a preternatural Extasy, wherein personating the *Messiah*, he spoke barely what the Spirit dictated, without any regard to Himself.

V. 25. *His mother's sister*—But we do not read she had any Brother. She was her Father's Heir, and as such transmitted the Right of the Kingdom of David to Jesus: *Mary the wife of Cleopas*—Called likewise *Alpheus*, the Father, as *Mary* was the Mother of *James*, and *Joses*, and *Simon*, and *Judas*.

V. 27. *Behold*

26 Cleopas, and Mary Magdalene. Jesus therefore seeing his mother, and the disciple standing by whom he loved, saith to his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour the disciple took her to his own home.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar. And filling a sponge with * vinegar, and putting it on a stalk of hyssop, they put it to his mouth, When Jesus had taken the vinegar, he said, It is finished, and bowing the head, he delivered up his Spirit.

31 Now because it was the preparation, lest the bodies should remain upon the cross on the sabbath (for that sabbath was a great day) the Jews besought Pilate, that their legs might be broken, and they might be taken away. Then came the foldiers, and brake the legs of the first, and of the other who was crucified with him. But coming to Jesus, when they saw he was dead already, they brake not his legs. But one of the foldiers pierced his side with a spear, and forthwith there came out

V. 27. *Behold thy mother*—To whom thou art now to perform the Part of a Son in my Place, a peculiar Honour which *Christ* conferred on him. *From that hour*—From the Time of our Lord's Death.

V. 29. *A stalk of hyssop*—Which in those Countries grows exceeding large and strong.

V. 30. *It is finished*—My Suffering: The Purchase of Man's Redemption. *He delivered up his Spirit*—To God: *Mat. xxvii. 50.*

V. 31. *Lest the bodies should remain on the cross on the sabbath*—Which they would have accounted a Profanation of any Sabbath, but of that in particular. *For that sabbath was a great day*—Being not only a Sabbath, but the second Day of the Feast of unleavened Bread (from whence they reckoned the Weeks to Pentecost:) And also the Day for presenting and offering the Sheaf of new Corn: So that it was a treble Solemnity.

V. 34. *Forthwith there came out blood and water*—It was strange, seeing He was dead, that Blood should come out; more strange that Water also; and most strange of all, that both should come out immediately, at one Time, and yet distinctly. It was pure and true Water, as well as pure and true Blood. The Affirmation of the Beholder and Testifier of it, shews both the Truth and Greatness of the Miracle and Mystery.

* *Psal. lxi. 21.*

V. 35. *His*

- 35 blood and water. And he that saw, hath testified
 it, and his testimony is true: and he knoweth that
 36 he saith true, that ye also may believe. For these
 things were done that the scripture might be ful-
 37 filled, † A bone of it shall not be broken. And
 again another scripture saith, ‡ They shall look on
 him whom they have pierced.
 38 And after these things, Joseph of Arimathea
 (being a disciple of Jesus, but secretly, for fear of
 the Jews) asked Pilate leave to take away the body
 of Jesus: and Pilate gave him leave. He came
 39 therefore and took the body of Jesus. And Nico-
 demus also came (who at first had come to Jesus by
 night) bringing a mixture of myrrh and aloes, about
 40 an hundred pounds. So they took the body of
 Jesus, and wrapped it in linen clothes with the
 spices, as the manner of the Jews is to bury.
 41 Now in the place where he was crucified, there
 was a garden, and in the garden a new sepulchre,
 42 in which no man had ever been laid. There
 therefore they laid Jesus, because of the pre-
 paration-day of the Jews; for the sepulchre was
 high.

V. 35. *His testimony is true*—Valid, unexceptionable. *And he knoweth*—And his Conscience beareth him Witness, that he testifieth this, for no other End, than *that ye may believe*.

V. 36. *A bone of it shall not be broken*—This was originally spoken of the paschal Lamb, an eminent Type of *Christ*.

V. 37. *They shall look on him whom they have pierced*—He was pierced by the Soldier's Spear. They who have occasioned his Sufferings by their Sins (and who has not?) shall either look upon him in this World with penitential Sorrow; or with Terror, when He cometh in the Clouds of Heaven. *Rev. i. 7.*

V. 38. *Joseph of Arimathea asked Pilate*—And *Nicodemus also came*—Acknowledging *Christ*, when even his chosen Disciples forsook Him. In that Extremity, *Joseph* was no longer afraid, *Nicodemus* no longer ashamed.

V. 41. *In the place where he was crucified*—There was a Garden in the same Tract of Land; but the Cross did not stand in the Garden.

V. 42. *Because of the preparation*—That is they chose the rather to lay Him in that *sepulchre*, which was *high*, because it was the Day before the Sabbath, which also was drawing to an End, so that they had no Time to carry Him far.

VOL. I.

M m

V. 3. *Peter*

† *Exod. xii. 46.*

‡ *Zech. xii. 10.*

XX. * The first day of the week cometh Mary Magdalene early, while it was yet dark, to the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Then Peter went out and the other disciple, and came to the sepulchre. They both ran together: but the other disciple outran Peter, and came first to the sepulchre. And stooping down, he seeth the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin that had been about his head, not lying with the linen clothes, but folded up in a place by itself. Then the other disciple, who came first to the sepulchre, went in; and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went home again.

† But Mary stood without at the sepulchre weeping. And as she wept, she stooped down into the sepulchre, And seeth two angels in white sitting, where the body of Jesus had laid; one at the head, and one at the feet. And they say to her, Woman, why weepest thou? She saith to them, They have taken away my Lord, and I know not where they have laid him. And having said this, she turned herself back, and seeth Jesus standing, but knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? Whom seekest thou?

V. 3. *Peter went out*—Of the City.

V. 6. *Peter seeth the linen clothes lie—and the napkin folded up*—The Angels who ministered to Him when he rose, undoubtedly folded up the Napkin and Linen Clothes.

V. 8. *He saw*—That the Body was not there, and believed—That they had taken it away, as Mary said.

V. 9. *For as yet*—They had no Thought of his rising again.

V. 10. *They went home*—Not seeing what they could do farther.

V. 11. *But Mary stood*—With more Constancy.

V. 16. *Jesus*

Mat. xxviii. 1. Mark xvi. 1. Luke xxiv. 1. † Mark xvi. 9.

She supposing him to be the gardener, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him
 16 away. Jesus saith to her, Mary! She turning,
 17 saith to him, Rabboni; that is, Master. Jesus saith to her, Touch me not; for I am not yet ascended to my Father. But go to my brethren and say to them, I ascend to my Father and your Father, and to my God and your God. Mary Magdalene cometh and telleth the disciples, that she had seen the Lord, and that he had spoken these things to her.

18
 19 * The same day, the first day of the week, at evening, the doors being shut, where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace be
 20 unto you. And having said this, he shewed them his hands and his side. Then were the disciples
 21 glad, when they saw the Lord. Then said Jesus
 22 to them again, Peace be unto you. As the Father

V. 16. *Jesus saith to her, Mary!*—With his usual Voice and Accent.

V. 17. *Touch me not*—Or rather, *Do not cling to me* (for she held Him by the Feet, *Mat. xxviii. 9.*) *Decease me not now.* You will have other Opportunities of conversing with me. For *I am not ascended to my Father*—I have not yet left the World. *But go immediately to my brethren*—Thus does He intimate in the strongest Manner the Forgiveness of their Fault, even without ever mentioning it. These exquisite Touches, which every-where abound in the evangelical Writings, shew how perfectly *Christ* knew our Frame. *Jesus*—He anticipates it in his Thoughts, and so speaks of it as a Thing already present. *To my Father and your Father, my God and your God*—This uncommon Expression shews, that the only begotten Son has all Kind of Fellowship with God. And a Fellowship with God the Father, some Way resembling his own, He bestows upon his Brethren. Yet He does not say, *Our God*: For no Creature can be raised to an Equality with Him: But *my God, and your God*: Intimating that the Father is His in a singular and incommunicable Manner; and Ours thro' Him, in such a Kind as a Creature is capable of.

V. 21. *Peace be unto you*—This is the Foundation of the Mission of a true Gospel-Minister, Peace in his own Soul. 2 *Cor. iv. 1.* *As the Father hath sent me, so send I you*—*Christ* was the Apostle of the Father, *Heb. iii. 1.* Peter and the rest, the Apostles of *Christ*.

V. 22. *He breathed on them*—New Life and Vigour, and saith, *As ye receive this Breath out of my Mouth, so receive ye the Spirit out*

- hath sent me, even so send I you. And having said this, he breathed on *them*, and saith to them,
- 23 Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.
- 24 But Thomas called Didymus, one of the twelve,
- 25 was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see the print of the nails in his hands, and put my finger into the place of the nails, and thrust my hand into his side, I will not believe.
- 26 And after eight days his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and
- 27 said, Peace *be* unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my
- 28 side, and be not faithless, but believing. And Thomas answered and said to him, My Lord, and
- 29 my God. Jesus saith to him, Because thou hast seen me, thou hast believed: happy *are* they that have not seen, and yet have believed.

of my Fulness: *The Holy Ghost* influencing you in a peculiar Manner, to fit you for your great Embassy. This was an Earnest of Pentecost.

V. 23. *Whose soever sins ye remit*—(According to the Tenor of the Gospel, that is, supposing them to repent and believe) *they are remitted, and whose soever sins ye retain* (supposing them to remain impenitent) *they are retained.* So far is plain. But here arises a Difficulty. Are not the Sins of one who truly repents, and unfeignedly believes in *Christ remitted*, without sacerdotal Absolution? And are not the Sins of one, who does not repent or believe, *retained* even with it? What then does this Commission imply? Can it imply any more than, 1. A Power of *declaring* with Authority the Christian Terms of Pardon? Whose Sins are *remitted*, and whose *retained*? As in our daily Form of Absolution: And, 2. A Power of inflicting and remitting Ecclesiastical Censures? That is, of excluding from, and re-admitting into, a Christian Congregation.

V. 26. *After eight days*—On the next Sunday.

V. 28. *And Thomas said, My Lord and my God*—The Disciples had said, We have seen the LORD. *Thomas* now not only acknowledges Him to be the LORD, as he had done before, and to be risen, as his Fellow-Disciples had affirmed, but also confesses his Godhead, and that more explicitly than any other had yet done. And all this he did without thrusting his Hand into his Side.

V. 30. *Jesus*

- 30 And Jesus wrought many other miracles
in the presence of his disciples, which are not
31 written in this book. But these are written, that
ye may believe that Jesus is the Christ, the Son of
God, and that believing ye may have life thro' his
name.

XXI. After these things Jesus manifested himself
again to the disciples at the sea of Tiberias; he
2 manifested *himself* thus. There were together Simon
Peter and Thomas called Didymus, and Na-
thanael of Cana in Galilee, and the *sons* of Ze-
3 bedee, and two other of his disciples. Simon
Peter saith to them, I go a fishing. They say to
him, We also go with thee. They went out and
entered into the vessel, but caught nothing that
4 night. When the morning was come, Jesus stood
on the shore; but the disciples knew not that it
5 was Jesus. Then Jesus saith to them, Children,
have ye any meat? They answered him, No.
6 And he said to them, Cast your net on the right
side of the vessel, and ye shall find. They cast
therefore, and now they were not able to draw it,
7 for the multitude of fishes. Then the disciple whom
Jesus loved saith to Peter, It is the Lord. Simon
Peter hearing that it was the Lord, girt on his up-
per coat (for he was stript) and threw himself into
8 the sea. And the other disciples came in the vessel

V. 30. *Jesus wrought many miracles, which are not written in this book*—Of St. *John*: Nor indeed of the other Evangelists.

V. 31. *But these things are written, that ye may believe*—That ye may be confirmed in believing. Faith cometh sometimes by Reading; tho' ordinarily by Hearing.

V. 2. *There were together*—At Home, in one House.

V. 4. *They knew not that it was Jesus*—Probably their Eyes were holden.

V. 6. *They were not able to draw it, for the multitude of fishes*—This was not only a Demonstration of the Power of our LORD, but a kind Supply for them and their Families, and such as might be of Service to them, when they waited afterward in *Jerusalem*. It was likewise an Emblem of the great Success which should attend them as *Fishers of men*.

V. 7. *Peter girt on his upper coat (for he was stript of it before)* Reverencing the Presence of his LORD: and threw himself into the sea—To swim to Him immediately. The Love of Christ draws Men thro' Fire and Water.

V. 12. *Come*

- 9 for they were not far from land, about two hundred cubits) drawing the net full of fishes. When they came to land they see a fire of coals there, and
 10 fish laid thereon, and bread. Jesus saith to them, Bring of the fishes which ye have taken now. Simon Peter went on board, and drew the net to land, full of great fishes, an hundred and fifty and three; and tho' there were so many, the net was
 12 not broken. Jesus saith to them, Come ye and dine. And none of the disciples presumed to ask him, Who art thou? Knowing that it was the
 13 Lord. Jesus then cometh and taketh bread, and giveth to them, and fish likewise. This was the third time that Jesus shewed himself to his disciples, after he was risen from the dead.
 15 When they had dined, Jesus saith to Simon Peter, Simon, son of Jonah, lovest thou me more than these do? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my
 16 lambs. He saith to him again, the second time, Simon, son of Jonah, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee.
 17 He saith to him, Feed my sheep. He saith to him the third time, Simon, son of Jonah, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him, Feed my sheep:

V. 12. *Come ye and dine*—Our LORD needed not Food. *And none presumed*—To ask a needless Question.

V. 14. *The third time*—That He appeared to so many of the Apostles together.

V. 15. *Simon, son of Jonah*—The Appellation *Christ* had given him, when he made that glorious Confession, *Mat. xvi.* the Remembrance of which might make him more deeply sensible of his late Denial of Him whom he had so confessed. *Lovest thou me?*—Thrice our LORD asks him, who had denied Him thrice: *More than these*—Thy Fellow-Disciples, do? Peter thought so once, *Mat. xxvi. 33.* but he now answers only, *I love thee*, without adding more than these. *Thou knowest*—He had now learnt by sad Experience, that Jesus knew his Heart. *My lambs*—The weakest and tenderest of the flock.

V. 17. *Because he said the third time*—As if He did not believe him.

: V. 18. *When*

V. 18.

this; *another*.
Nails were
thou wouldst not
was set up.

V. 19. *By what*
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V. 20. *Peter turning—*
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